GAZETTEER

OF THE

HOSHIARPUR DISTRICT.

1883-4.

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PUNJAB GOVERNMENT.

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PREFACE.

The period fixed by the Punjab Government for the compilation of the *Gazetteer* of the Province being limited to twelve months, the Editor has not been able to prepare any original matter for the present work; and his duties have been confined to throwing the already existing material into shape, supplementing it as far as possible by contributions obtained from district officers, passing the draft through the Press, circulating it for revision, altering it in accordance with the corrections and suggestions of revising officers, and printing and issuing the final edition.

The material available in print for the *Gazetteer* of this district consisted of the Settlement Reports, and a draft *Gazetteer*, compiled between 1870 and 1874 by Mr. F. Cunningham, Barrister-at-Law. Notes on certain points have been supplied by district officers; while the report on the Census of 1881 has been utilised. Of the present volume, Section A. of Chap. V. (General Administration) has been supplied by the Deputy Commissioner; Section A. of Chap. III. (Statistics of Population) has been taken from the Census Report; while here and there passages have been extracted from Mr. Cunningham's compilation already referred to. But with these exceptions, the great mass of the text has been taken almost, if not quite verbally from Captain Montgomery's Settlement Report of the district.

The draft edition of this *Gazetteer* has been revised by Messrs. Roe, Coldstream, Perkins, Donald, and Kensington, by Captain Montgomery, and by Sardar Gurdial Singh. The Deputy Commissioner is responsible for the spelling of vernacular names, which has been fixed throughout by him in accordance with the prescribed system of transliteration.

THE EDITOR.

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Table No. I., showing LEADING STATISTICS.

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		Detail of Tahsils.			
Details.	District.	Hoshiárpur.	Dasuya.	Uná.	Garhshankar.
Total square miles (1881)	2,180	478	384	867	451
Cultivated square miles (1878)	1,224	272	337	292	323
Culturable square miles (1878)	143	16	71	39	17
Irrigated square miles (1878)	32	13	9	3	7
Average square miles under crops (1877 to 1881)	1,226	269	333	266	358
Annual rainfall in inches (1866 to 1882)	36·3	36·3	34·9	36·0	33·1
Number of inhabited towns and villages (1881)	2,093	483	610	522	478
Total population (1881)	901,381	239,486	218,644	208,086	235,165
Rural population (1881)	827,408	208,213	191,486	197,819	229,890
Urban population (1881)	73,973	31,273	27,158	10,267	5,275
Total population per square mile (1881)	413	501	570	240	521
Rural population per square mile (1881)	380	436	499	228	510
Hindus (1881)	550,185	117,831	105,057	174,318	152,979
Sikhs (1881)	59,784	16,199	9,142	9,897	24,546
Jains (1881)	1,119	454	390	25	250
Musalmans (1881)	290,193	104,941	104,026	23,845	57,381
Average annual Land Revenue (1877 to 1881)*	1,288,117	338,644	367,646	235,778	346,049
Average annual gross revenue (1877 to 1881)†	1,576,430	...	...	...	...

CHAPTER I.

THE DISTRICT.

SECTION A.—DESCRIPTIVE.

Chapter I, A.

Descriptive.

General description.

The Hoshiárpur district lies between the parallels of latitude 32° 5′ and 30° 58′, and longitude 76° 41′ and 75° 31′. It comprises so much of the Siwálik range as lies between the rivers Sutlej and Biás, together with a broad strip of the plain country at the foot of the range, and the greater portion of the valley that lies between it and the outer Himalayas. It is bounded on the north-east by the Kángra district and the Hill State of Kahlúr (Biláspur), on the south by the river Sutlej and the Umballa district, on the south-west by the Jalandhar district and portions of the Kapurthala State, and on the north and north-west by the river Biás. A small strip of country on the left bank of the Sutlej, called *talúka* Jandbari, lying between the river and the hills, was transferred from the Umballa district to Hoshiárpur in 1850. This part is bounded on the south by Umballa, and on the east by the Kahlúr hills; otherwise the Biás and Sutlej would be the northern and southern boundaries of the district. The greatest length of the district from north-west to south-east is 94 miles, and its breadth varies from 20 to 32 miles. The total area, exclusive of *talúka* Bhunga, a block of villages in the Hoshiárpur *tahsíl* owned by the Rája of Kapurthala, is 2,232 square miles. The district is divided into four sub-divisions or *tahsíls*, having their head-quarters at Hoshiárpur, Garhshankar, Dasúah, and Una. The Una *tahsíl* comprises nearly the whole hill portion of the district eastward from the water-shed of the outer or Siwálik range. About ten miles in length of the northern part of this range, however, is included in the Dasúah *tahsíl*. The plain portion westward is distributed from north to south between the Dasúah, Hoshiárpur, and Garhshankar *tahsíls* respectively. Some leading statistics regarding the district and the several *tahsíls* into which it is divided are given in Table No. 1 on the opposite page. The district contains one town of more than 10,000 souls, namely, Hoshiárpur, 21,363. The administrative head-quarters are situated at Hoshiárpur, almost exactly in the centre of the district, and distant 27 miles from the foot of the Siwáliks, and 25 miles from the railway station of Jalandhar cantonments.

Hoshiárpur stands 22nd in order of area and fourth in order of population among the 32 districts of the province, comprising

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Descriptive.

General description.

2·04 per cent. of the total area, 4·79 per cent. of the total population, and 3·03 per cent. of the urban population of British territory. The latitude, longitude, and height in feet above the sea of the principal places in the district are shown in the margin.

Town.	North latitude.	East longitude.	Feet above sea level.
Hoshiárpur ...	31°32′	75°57′	1,058
Dasúah ...	31°49′	75°42′	920
Una ...	31°28′	76°18′	1,400
Garhshankar ...	31°13′	76°11′	1,000 *

* Approximate.

Physical configuration and divisions.

The district is nearly equally divided into hill and plain. The hills comprise the Siwálik range and the western slopes of the outer range of the Kángra hills. The two ranges enclose a valley called Jaswán Dún. This valley is partly broken up by hilly spurs stretching inwards from the hills on either side. The plains to the west of the Siwálik hills are intersected by a number of sandy torrents, the waters of which eventually flow into the Sutlej and Biás by the two main drainage channels, called the eastern (or white) Bein, and the western (or black) Bein.

Along the Biás and Sutlej are strips of alluvial land, over which the waters spread when in flood. The soil here is a mixture of sand and loam, and is very productive. Between the town of Dasúah and the Biás there extends a long tract of marsh land, about a mile and a half in breadth, known by the name of *chhamb*. It begins at Himatpur, and, running parallel to the river, passes on into Kapurthala territory. It probably marks an ancient bed of the Biás, and is fed by several torrents from the Siwálik hills. Two of these torrents have completely silted up portions of the *chhamb*, which has thus been cut into three separate pieces, the intervals being near Dasúah and Tánda. The flooding of these marshes commences in June or July, from which time the ground remains under water until September, after which it gradually dries up. As soon, however, as the cold weather sets in, in great parts of the bed springs come bubbling up, whch keep the soil moist until the setting in of the dry heat in April and May. It then becomes as hard as iron and opens into numberless fissures. Parts of the *chhambs* are unculturable owing to the excess of water caused by their silting up, and the consequent obstruction of the natural drainage channels. To clear these channels would do much good and reclaim a large quantity of good land, besides improving the health of men and cattle residing in the neighbourhood of the marshes. The tract lying along the western slopes of the Siwáliks is known as *kandi*, and is dry and rather unproductive. On the other hand, the long strip of land from three to eight miles in width bordering on the Jalandhar district and called *sírwal*, is the most fertile part of the district. It receives the fertilising matter brought down from the high lands and water lies at only some 12 to 15 feet from the surface. Near the end of the Siwálik range in the Dasúah *tahsíl* a high ston

Chapter I, A.

Descriptive.

ridge, called *manni*, runs across the plain. It is said that in very ancient times the river Biás ran immediately under this ridge.

Physical configuration and divisions.

The plain portion of the district is of alluvial formation throughout. It has a gentle slope southwards from the foot of the Siwálik range, the result of the deposit of silt from the torrents which carry down the drainage of the hills. At Adampur in the Jalandhar district, 20 miles from the hills, beds of *kankar* lie quite close to the surface; whereas at Hoshiárpur, 15 miles nearer the hills, it is only found at the bottom of the wells, some 15 or 20 feet below the surface, and buried beneath later deposits of sand or clay. Hill torrents, called *choh*, pour down into the plain in the rainy season at almost every mile. Mr. Melvill wrote, 30 years ago, that towards the Sutlej they entered deep beds at once and flowed away without doing either harm or good. At the present time the *chohs* of Garhshankar cannot lay claim to any special characteristics over those of the rest of the district. The course of a *choh* is much the same everywhere. It rises far up in the hills below the watershed, leaves them by a comparatively narrow outlet, and rapidly widens as it makes its way through the plains villages, until it breaks up into a number of separate branches. For several years before the sand of a *choh* reaches a village, the land is enriched by a deposit of extraordinary fertility, composed partly of clayey particles washed down from the hills, but mainly of the *débris* of good lands destroyed in villages higher up the course of the torrent. The village profits most just before the damage by sand begins; therefore, though it is true that many villages owe their fertility to the *chohs*, it is still none the less true that their action in the end is almost wholly detrimental. Many villages continue to benefit by *chohs* in this way for many years: some have done so for 40 or 50; but the eventual loss is almost certain, unless the course of the *choh* is changed higher up; and, once destroyed, it may be taken as an accepted fact that the land will never entirely recover its original fertility. The people have a saying that a *choh* is gold in front and brass behind, which aptly expresses the effect of one of these sand torrents. Thus more and more of this fertile district is being gradually destroyed by sand, which is spread over land, not only by the action of water, but also by the high winds which blow in April and May.

Mountain system.

Down the centre of the district, forming as it were its backbone, runs a line of hills, a continuation of the Siwálik range of Náhan and the Gangetic Doáb. Geologically this range belongs to the tertiary system of the outer Himalayas, and its conformation is mainly of tertiary sandstone and conglomerate. Its physical characteristics have been well described by Mr. Roe. He writes:—

"Its course is almost straight, and its breadth nearly uniform; the only deviation noticeable being a slight bow to the west by Mánaswál and Jaijon. Recovering the straight line, it runs without interruption almost to the Biás, but as it nears that river it again takes a turn to the west,

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Descriptive.
Mountain system.

and spreads into the cluster of round undulating hills near Datárpur, on which lie the Government bamboo forests of Bindrában and Karnpur. As the range leaves the Sutlej it consists mainly of high stony sandy hillocks, containing both between them and on their summit large expanses of sandy waste, with here and there strips of cultivation. As it proceeds north the range becomes far more distinct in its outline, but the tops of its inner hills are still round or flat. By Mánaswál they spread out into broad table-lands, but on either side the ascent is steep, and on the east it is precipitous. Passing beyond Mánaswál the table-lands cease, and the interior of the range becomes split up into a number of sharp spurs, or short steep ranges of the most irregular formation. For the most part they are perfectly barren, but here and there is found a fair patch of *chil* forest, and here and there a few fields of cultivation. This lasts about as far as the road from Hoshiárpur to Dharmsálá, beyond which the hills begin to improve. The precipitous outline and sharp corners of the south change into broad undulations, rising gradually from the valleys, and the barren sand gives place to a soil stony indeed, but easily capable of cultivation. This improvement reaches its climax in the clusters of hills forming the end of the range referred to above."

The breadth of the range is about ten miles, and its height at Mahdwáni, above the town of Garhshankar, 2,018 feet above the sea. To the east of the Siwáliks a broad open valley intervenes between it and the outer line of the Himalayas, corresponding with the Dehra Dún of the Gangetic Doáb, and the Khiárda Dún of Náhan. It is known as the Jaswán or Una Dún. To quote Mr. Roe's report again :—

"At Dangoh, about 12 miles from the Biás, the valley almost disappears, its bed being almost on a level with the hills on either side. This forms a natural watershed; on the north side the drainage runs into the Biás; to the south the valley slopes gradually to the Sutlej. It is traversed throughout by the Sohán *nadi*, which is the main drain into which the ravines of the hills empty their waters. During the rains this *nadi* is a flood filling almost the whole of the valley, but at other seasons it is a petty stream almost lost in its sandy bed, which is from one to two miles in width. It abounds in quicksands, but the water is not more than two or three feet deep."

The breadth of the valley varies from four to 15 miles, and the elevation of the town of Una, situated about the middle of the Dún, is 1,404 feet above the sea.

The Chintpurni range (otherwise called the Solá Singhi, or the Jáswan Dhar), which shuts in the Dún to the east, commences at a point close to Talwára on the Biás where that river first touches the Hoshiárpur district. It runs south-eastward, and the first eight miles of the range are in the territory of the Rája of Sibá in the Kángra district; its culminating ridge, after leaving Siba territory, forming the boundary between this district and that of Kángra. The range, as it passes southwards, increases steadily both in width and elevation, until the highest point is reached at the encamping ground of Bharwain, 28 miles from Hoshiárpur on the Dharmsálá road. At this point the range is about 20 miles across, and its elevation, as given by Mr. Barnes in his Settlement Report of Kángra, 3,896 feet. Hitherto the formation has been regular, a central ridge sloping in a series of undulating valleys to the Biás on one side and the Sohán *nadi* on the other. At Bharwain the formation changes. The ridge is still continued towards the Sutlej, and

Chapter I, A.

Descriptive.

Mountain system.

on its north side sinks gradually into the valley of the Biás; but on the south there is an abrupt fall of from 200 to 300 feet, and the space between the dorsal ridge and the plain portion of the Jaswán Dún is occupied by a wide table-land, thickly wooded and apparently level, but intersected and divided into natural blocks by numerous deep and precipitous ravines. The whole of the area thus described, about 15 miles in length and 8 in breadth, is thickly clothed with forests, the greater part being Reserved Forests under the provincial Forest Department.

At a short distance to the south of Amb, the Solá Singhi range recedes eastward, ceasing to form the boundary of this district, and the plains at this point extend into the hills, forming a kind of bay, shut in by the Solá Singhi to the north and east, and on the south by another range of hills commencing at a point a few miles to the north of Una. This range passes southwards in a series of undulating hills, indistinctly defined and of no considerable height, but maintaining an even front towards the Jaswán Dún. After crossing the Sutlej the range assumes a more regular appearance, breaking into a series of parallel ridges, which, though not of any great height, are rocky and in places precipitous, their slopes being stony, but well covered with grass and brushwood. This part of the range forms the boundary between the State of Kahlúr (Biláspur) and the Jandbari *iláka*. It is separated towards the east from the Solá Singhi range by the valley of the Sutlej, which, for some thirty miles runs northward between the two ranges to the point where it turns westward into the Jaswán Dún. The hill of Naina Devi, containing on its summit the famous shrine of that name, is the highest point in this range, and is visible many miles round.

It only remains to notice *talúka* Jandbari, the strip of land upon the left bank of the Sutlej. It is a long narrow tract, running from north to south along the bank of the Sutlej, bounded by that river to the north and west, and on the east by the Kahlúr hills. Its length from north to south is about 30 miles: its breadth in the north is two miles, gradually increasing to six miles in the extreme south. In the north is an even table-land fringed by a narrow belt of alluvial soil by the river bank. Below, the country rises into rough hills, and then slopes away southwards into an alluvial plain which fills the whole space between the river and a high wall of rock in which the hills abruptly terminate. In this direction an arbitrary line separates Jandbari from Umballa. The alluvial soil is good, though not so good as that on the right bank of the river. The higher lands on the slopes are dry and stony and not very productive.

River system: minor streams and drainage lines.

As stated above, the Biás and Sutlej rivers practically form the northern and southern boundaries of the district. The Biás enters the district at Talwára close to the point where it

Chapter I, A.

Descriptive.

River system: minor streams and drainage lines.

debouches from the Himalaya range, and meeting the Siwáliks it curves northwards; in one place a few villages of the Kángra district come between it and Hoshiárpur. At the village of Motla it turns to the south-west, and thence forms the boundary between the Hoshiárpur and Gurdáspur districts. It is said once to have flowed much nearer to the Siwáliks under the *manni* alluded to above; it is at all events probable that its course once lay along what now forms the line of *chhambs*. An old bed of the river, called Burnai, has been quite recently abandoned; this depression commences a few miles below Talwára, and joins the main stream again a little below the point where the river turns south-westward.

The Sutlej enters the district near Babhaur in the Jaswan Dún, and turns southwards till near Kiratpur, when it curves to the west and cuts its way through the Siwálik range opposite Rúpar. Its course after this is north-westward, and it soon passes on to the Ludhiáná and Jalandhar districts. The drainage water from the slopes of the hills on each side of the Jaswán Dún flows into the two streams called Sohán, referred to above. They are rather broad torrent beds than streams; but the larger Sohán always has a little water in it. The drainage channels from the western face of the Siwálik range are called *chohs*. They are generally dry sandy beds, except in heavy rain, but a few contain small streams of water which are utilised for the irrigation of land. (See also page 3.)

The two Beins mentioned above take their rise in this district. The eastern (or white) Bein rises near Garhshankar, and after a very winding course turns sharp to the north and runs parallel with the district boundary, sometimes in the Hoshiárpur, sometimes in the Jalandhar districts. The western (or black) Bein commences in the *chhamb* in *tahsíl* Dasúah and passes on into Kapurthala territory. Both these streams are not more than a few feet in width, but are troublesome to cross on account of their depth and soft bottom.

Canals.

There are a few small canals in the north of the district, taking their rise in the Biás. The most important is the *Sháh Nahr*, said to have been dug by Rai Murád of the house of Bhangála, in the time, and under the auspices, of Adína Beg. Its head works are opposite the village of Changarwan, and it is taken thence along the bed of the Biás for seven miles, entering the main land at Sáriána. These first few miles require a good deal of care; and floods constantly destroy the dams made to keep the water in its proper course. The canal afterwards flows south-westward, watering some 6,000 acres in a part of the district where irrigation is most beneficial. It is at present considered a joint stock concern, the property of certain shareholders who contributed to its improvement in the commencement of British rule, and is managed by *Chaudhri* Kharak Singh, one of the joint owners. After paying all expenses, the profits are divided rateably among the shareholders according to their shares. An

Canals.

uniform rate of Rs. 1-8 per *ghumáo* is levied on all land irrigated. The canal has lately been extended to some poor villages in the south-west; but is capable of still further extension and improvement. The smaller canals are as shown in the margin. These are small proprietary canals owned by individuals or villages; some are only inundation canals, some are always flowing. A few villages in Hoshiárpur and in Una are irrigated by small streams of water, but none of any importance.

Dhadianwali, irrigating	... 741	acres.
Jhangwali, "	... 311	"
Chhambwali, "	... 307	"
Kotliwali, "	... 546	"
Chablanwali, "	... 659	"
Bela Sarianawali (3 small cuts), irrigating	... 1,031	"
Sarianawali, "	... 83	"
Nanaherawali, "	... 60	"
Ajmerwali "	... 163	"
Total	... 3,801	

Minor tracts; *talúkas*.

The popular sub-division of this country in Muhammadan times was into circles, called (Melvill, paragraph 56) *talúkas* or *tappas*. The arrangement was probably in the first instance conventional, and constituted chiefly for revenue purposes, but was frequently modified with regard to local considerations. In the hills, indeed, these considerations were paramount, and we find that, whilst in the plains the sub-divisions have entirely disappeared, the hill *talúkas* have, as a rule, retained the limits assigned to them in imperial times. The hill portion of the district comprises 20 of these *talúkas*, which are thus described by Mr. Roe :—

"The lowlands to the north of *talúka* Dangoh constitute the Thara *talúka*; the high lands on the Siwálik side, the *talúkas* of Chathiál, Dadiál, and Kandi; and the ridge crossing the valley, with the lands on the Solá Singhi side, the *talúkas* of Darera and Kamáhi. These six *talúkas* are in the Dasúah *pargana*. Coming into the Una *pargana*, we have the Sola Singhi range down to a little past Amb, sub-divided into Panjál, Lohára, and Dharúi. At the end of the valley stands the Dangoh *talúka*; the north-east half of it is in the hills, and the remaining half consists of the first strip of the Dún lands. The next strip of the Dún lands, with the addition of one or two hill villages by Amb, forms the Amb *talúka*, of which the Pamra was only a later sub-division. To the south of Amb, the block of land to the east of the Sohán, which is neither hill nor plain, but high and dry uneven country, forms the Talhatti *talúka*. The remainder of the valley of the Dún, down to where the Sohán flows into the Sutlej, is divided into the *talúkas* of Una, Babhaur, and Jaijon, but these sub-divisions were based on political rather than on geographical reasons. This is also the case as regards the sub-division of the remainder of the valley to the west of the Sutlej, comprising the lands kept moist by that river, into the *talúkas* of Nurpur and Takhtgarh. On the other hand, on the east bank of the Sutlej, though the formation of the country is of two distinct kinds, there is only the single *talúka* of Jandbari."

The *talúka* of Mánaswál (in the Garshankar *tahsíl*) consists solely of the table-land in the Siwáliks opposite to the town of Garhshankar. The only other *talúkas* which still retain their old boundaries and are commonly spoken of, are the three *talúkas* of Bachwáhi, Bháda, and Bára, in the northern plain of Dasúah.

Chapter I, A.

Descriptive.

Rainfall, temperature, and climate.

Table No. III. shows, in tenths of an inch, the total rainfall registered at each of the rain-gauge stations in the district for each year, from 1866-67 to 1882-83. The fall at head-quarters for the four preceding years is shown in the margin. The distribution of the rainfall throughout the year is shown in Tables Nos. IIIA. and IIIB. The average rainfall of the district, taken from the statement of 21 years, from 1862-63 to 1882-83, is as follows, calculated in inches :—

Year.	Tenths of an inch.
1862-63 ..	534
1863-64 ..	359
1864-65 ..	354
1865-66 ..	347

Summer Rains							Winter Rains.							
April.	May.	June.	July.	August.	September.	Total.	October.	November.	December.	January.	February.	March.	Total.	Total rain-fall for the year.
0·8	1·0	3·1	10·6	10·1	4·5	30·1	0·5	...	1·0	1·6	1·9	1·6	6·6	36·7

The average rainfall at the head-quarters of each *tahsíl* is :—Hoshiárpur, 36 ; Garhshankar, 32 ; Dasúah, 35 ; and Una, 37 inches.

The following statement gives the temperature as recorded by the Civil Surgeon at Hoshiárpur during the last five years—

Month.	1878.			1879.			1880.			1881.			1882.		
	Maximum.	Minimum.	Mean.	Maximum.	Minimum.	Mean.	Maximum.	Minimum.	Mean.	Maximum.	Minimum.	Mean.	Maximum.	Minimum.	Mean.
January	67	45	56	67	45	56	68	42	55	62	40	51	65	47	56
February	79	49	64	78	51	64·5	78	40	59	77	48	63·5	74	49	61·5
March	98	54	76	95	52	73·5	89	50	69·5	89	50	69·5	88	52	70
April	99	65	82	98	62	80	99	61	80	96	60	79	97	60	78·5
May	105	65	85	108	64	86	102	68	85	99	65	82	107	80	93·5
June	102	68	83	104	70	87	109	77	93	100	80	90	108	82	95
July	99	78	88·5	98	80	89	109	82	95·5	99	80	89·5	105	82	93·5
August	99	75	87	99	77	88	101	73	87	99	71	85	105	79	92
September	98	71	84·5	97	72	84·5	104	76	90	102	75	88·5	99	64	81·5
October	99	69	84	96	70	84	91	65	78	89	60	74·5	93	61	77
November	97	48	72·5	97	50	73·5	86	51	68·5	78	52	65	82	53	67·5
December	75	48	61·5	78	50	64	77	42	59·5	77	48	62·5	72	47	59·5
Average of the year...	105	45	75	108	45	76·5	109	40	74·5	102	40	71	108	47	77·4

The climate of the district is generally healthy, the soil is sandy, and the water has not any tendency to collect or stagnate, except in the *chhamb* tract in Dasúah, where the health of the population is not so good.

Diseases.

The commonest forms of illness are fever of different kinds and bowel complaints. Small-pox has decreased considerably since the introduction of vaccination. Goitre is commonly met with in the hilly tracts, and in the northern plain of Dasúah, where there is much canal irrigation ; and guinea-worm attacks the inhabitants of *talúkas* Darera and Kamahi in Dasúah and

Chapter I, B.

Geology, Fauna and Flora.

Diseases.

talúka Mánaswál in Garhshankar, these being the two special tracts where there are no wells, and the inhabitants have to drink very impure tank water. Venereal disease is very common in the hills. Tables Nos. XI., XIA., XIB., and XLIV., give annual and monthly statistics of births and deaths for the district and for its towns during the last five years; while the birth and death rates since 1868, so far as available, will be found in Chapter III. for the general population, and in Chapter VI. under the heads of the several large towns of the district. Table No. XII. shows the number of insane, blind, deaf-mutes, and lepers as ascertained at the census of 1881; while Table No. XXXVIII. shows the working of the dispensaries since 1877. Special infirmities are discussed in Chap. III., Section A, to which reference should be made.

SECTION B.—GEOLOGY, FAUNA AND FLORA.

Geology.

Our knowledge of Indian geology is as yet so general in its nature, and so little has been done in the Panjáb in the way of detailed geological investigation, that it is impossible to discuss the local geology of separate districts. But a sketch of the geology of the province as a whole has been most kindly furnished by Mr. Medlicott, Superintendent of the Geological Survey of India, and is published *in extenso* in the provincial volume of the *Gazetteer* series, and also as a separate pamphlet.

Mineral products, mines, quarries.

Gold is found in insignificant quantities in the bed of the Sohán and other streams. The gold-washers are called *dhaola*, and the average earnings of each man do not amount to more than three annas *per diem*. In some parts of the district lime is found; at Birámpur near Garhshankar there is a quarry of some value. In the Administration Report, five limestone quarries at Garhshankar and Una are returned as yielding 1,670 maunds annually. *Kankar* of an inferior kind is found in the lower range of hills; and saltpetre in many parts. The manufacture of the latter is very simple. Earth containing saltpetre is placed in an earthen vessel having an aperture in the bottom. Water is poured into the vessel, and caught in pans as it drips through. It is then boiled and poured into large pans, where the sediment gradually crystallizes.

Principal trees and shrubs; their products and uses.

Kikar	(Acacia Arabica).
Phulah	(Acacia modesta).
Tahli or *Shisham*	(Dalbergia sissu).
Siris	(Acacia sirissa).
Bakain or *Drek*	(Melia sempervirens).
Ber	(Zizyphus jujuba).
Mulberry	(Morus alba).

The statement in the margin shows the trees which are common in the plains, and also those found in the hills.

All these are useful in the manufacture of agricultural implements and house building. The people have discovered that groves of trees are profitable, and numerous fine groves of *shisham*, a tree that grows quickly and has the best wood, are found on the borders of *chohs*, where the land, though unculturable, has good soil beneath the sand suitable for the growth of trees.

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Geology, Fauna and Flora.

Principal trees and shrubs; their products and uses.

The *ber* is one of the most profitable trees, as the wood is hard, the fruit is much liked, and the roots and shade of the tree do not damage crops growing close to it. Lac also is easily propagated on this tree.

Mango (mangifera Indica) grows luxuriantly in the district, especially in a strip of about 30 miles in length and eight miles in width, extending from Garhdiwála to Mahálpur, parallel with, and distant about four miles from, the Siwáliks. The tree will also grow all over the hills. The fruit is a large source of income, and the wood of the older trees is very good for agricultural and house purposes. For further particulars see next paragraph.

Palah, Chhachra, or *Dhak* (butea frondosa).—The leaves are considered good fodder for cattle, being said especially to improve the milk of buffaloes; they are also largely used as manure, and for keeping land under young sugarcane cool during May and June.

Jáman (Sizygium jambolanum).

Tamarisk or *Farash* (tamarix orientalis).—*Pilchi* or *Jhau* (tamarix Gallica) is also very common in alluvial river lands. The twigs make good baskets.

Pípal (ficus religiosa).

Bar or *Bor* (ficus Indica).

Sohanjna (moringa pterygosperma).

Tún (cedrela toona).—Grows best in the hills. Wood very good for building and furniture.

Chíl (pinus longifolia).—Pines grow in various parts of the Siwáliks, especially in the northern end, but they are most common in the Solá Singhi range, notably in the Lohára and Panjál forests. The wood is used for building purposes, but is not very durable; charcoal in great quantity is made from it.

Khair (acacia catechu).—The wood is hard and tough, and white ants are said to dislike it.

Kínnú (diospyros tomentosa).—Though these trees are common in the Siwáliks, very few with the ebony heart, which is so much prized, are met.

Ním (azadirachta Indica).—The leaves are used medicinally.

Kamila (rottlera tinctoria).—The red powder from the fruit is used as a dye; it is gathered by men of low caste, Rájpúts objecting to touch it.

Harar or *Halela* (terminalia chebula).—The fruit is very valuable; it is used for dyeing and also as a drug, and is a considerable source of income: it is the myrobalan of commerce. The tree grows principally in the northern end of the Siwáliks and in parts of the Panjál and Dharúi *talúkas*.

Bahera (terminalia belerica).—Fruit used as medicine, and leaves as fodder for milch cattle.

Dhaman (grewia elastica).—A strong tough wood, used for *banghy* poles. Leaves also used for fodder.

Amla or *Aola* (emblica officinalis).—Fruit sold and used for pickles.

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Geology, Fauna and Flora.

Principal trees and shrubs; their products and uses.

Bihul (grewia oppositifolia).—Wood as *Dhaman*; the bark is also used as a fibre for ropes.

Sál (Shorea robusta).—Found in Lohára and Dharúi. Has a straight trunk and is used for scantlings.

Kakar (pistacia integerrima).—A fine-grained yellowish wood, useful for cabinet making.

Lasúra (cordia myxa).—The wood is not of much use, but the leaves are used for fodder and trenchers, and the fruit is eaten.

Mowa (bassia latifolia).—Wood used for building purposes. An oil is extracted from the seed and a spirituous liquor from the flower.

Patájan (putranjiva Roxburghii).—Wood used for building and agricultural purposes, and leaves for fodder.

Bil (Œgle marmelos).—A thorny tree with a large fruit, which is used as a drug. The leaves are offered by Hindus at the shrine of Siva.

Jablota (Jatropha curcas).—The wood is useless, and the fruit is a powerful purgative.

Kamal or *Kyámal* (odina wodier).—Wood used for door frames.

Simbal or cotton tree (bombax heptaphyllum).—Wood not of much use. Leaves useful for fodder, and the cotton for stuffing pillows.

Alís or *Amaltás* (cathartocarpus fistula).—The bark is used for tanning and the fruit is a strong purgative. Has beautiful pendant yellow flowers in the spring.

Kángu (flacourtia sapida).—Wood principally used for making combs.

Pilkan (ficus venosa). *Trimbal* (ficus Roxburghii). *Phagúri* (ficus carioides). *Gullar* (ficus amia).	Various species of fig. The fruit is eaten, but the wood is not of much use.

Dheú (artocarpus integrifolia).—Jack fruit tree. The leaves are used for fodder, and pickles are made from the fruit.

Gauhin (? premna mucronata).—A small tree, of no use except for firewood.

Rajain (ulmus integrifolia).—Not a common tree.

Karál or *Kachnar* (bauhinia variegata).—Has pretty blossoms; leaves useful for fodder.

Hirek (diospyros montana).

Maulsari (mimusops elengi).

Khirni (mimusops kauki).—A few of these trees are found near Hoshiárpur. They are umbrageous, and the fruit is sold in the *bázárs*.

Aisan (pentaptera tomentosa).—A good-sized tree. Wood of fair quality, and leaves used for fodder.

Salor or *Siali* (pueraria tuberosa).—A climber common in the hills. The yam-like roots are eaten, and the leaves are considered very good fodder.

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Geology, Fauna and Flora.

Principal trees and shrubs; their products and uses.

Banna (vitex negundo).—A good shrub to plant on the banks of streams. Likes a moist soil. The branches are made into baskets; grows in both hills and plains.

Bed or willow (salix Babylonica).—Also common in both hills and plains on the banks of streams.

Nágdaun (staphylea emodi).—A few specimens are found in the Chintpurni range. A stick of it kept by any one is supposed to drive away snakes, hence the name.

The common shrubs are—

Garna (carissa diffusa).—A thorny bush, especially common in the hills. The fruit is eaten and the bush is cut and largely used for hedging fields.

Mendar (dodonea burmanniana).—Sometimes, though erroneously, called bog myrtle. Very common in the Siwáliks. The wood is used for firewood. The plant prevents other vegetation, and where it is most prolific the hills contain scarcely any other shrubs.

Basúti (adhatoda vasica).—A common shrub in both hills and plains. The leaves are used as manure.

Ak (calotropis procera).—Grows in the poor soil, and is of no use. Even camels will not touch the leaves; hence the saying:—

"Unt se *ak*, bakri se *dhak*."	Camels shun the *ak*, goats the *dhak*.

Mango and other cultivated trees.

The mango is an important tree in this district, and some further account of it may be of interest. It is easily raised from seed, and when first planted out only requires to be watered for five or six years, and to be protected from the frost for the first eight or nine years. Fruit generally appears after eight years, but none worthy of mention till the tree is 12 years old; from that time till 30 years of age it increases in size and in the amount of its fruit. After 30 years it may be said to be in its full bearing power and may continue for an indefinite time. A few very old trees are said to be 150 or 200 years old; but when very old the fruit deteriorates. What is generally spoken of as the country mango, as distinguished from the Bombay or Malda, is really divided into a large number of species. Captain Montgomery writes :—" I have tried to make a collection of the different kinds, but fear many of the names are merely local and do not represent distinct species. Such as they are I give them below.

"*Panchpaya*.—Large fruit, said to weigh five quarters (*pánch pao*) of a *kacha ser*, equal to one pound avoirdupois.

"*Kharbuza*.—Fruit average size. Inside colour supposed to be like a melon (*kharbuza*).

"*Kasumbia*.—Small fruit; outer colour like safflower (*kasumba*).

"*Basantia*.—Small fruit; inner colour yellow (*basanti*).

"*Pera*.—Small and very sweet; supposed to be in shape and taste like the sweetmeat *pera*.

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Geology, Fauna and Flora.

Mango and other cultivated trees.

"*Dihálá*.—Large fruit; inisde like curds (*dahi*), and not stringy.

"*Marabia*.—Large fruit, sweet, with a small stone. Used principally for making preseves (*maraba*).

"*Pathar*.—Fruit, average size. Supposed to be like a stone (*pathar*) in weight and the hardness of its skin. Keeps for a long time after being plucked.

"*Laler*.—In shape like cocoanut. Fruit, large and sweet.

"*Bhadauria*.—Average size. Ripens in the month of *Bhádon*, after other mangoes are over.

"*Sandhúria*.—Average size. So called on account of its red (*sandur*) colour.

"*Kesari*.—Large fruit, colour saffron (*kesar*).

"*Kela*.—Long fruit like a plantain (*kela*), with a small stone.

"*Misri*.—Large fruit, sweet as sugar (*misri*).

"*Jawainia*—Large fruit, smells like aniseed (*ajwain*).

"*Shahtia*.—Large fruit. Sweet as honey (*shahd*).

"*Gohra*.—Large and round like the balls made up of cleaned cotton.

"The above species fetch the highest price, especially the *Bhadauria* as being in the market when no other are to be had. The remainder are less thought of, *viz*:—

"*Sárú*.—Small fruit, very quickly rots (*sarjáta*).

"*Harar*.—Small, like the fruit of the *harar*.

"*Dohki*.—Small, with a strong taste of turpentine.

"*Sufeda*.—Small, and of a white colour.

"*Rára*.—Small and sweet; in size like the fruit of the *bahera*.

"*Khata*.—Average size. Bad colour and acid (*khatá*) taste.

"*Kála*.—Average size. Dark coloured skin even when ripe.

"*Laichi*.—Small fruit, grows in clusters. Said to smell like cardamum (*iláichi*).

"*Dodhia*.—Small; white inside like milk (*dúdh*).

"*Chháli*.—Long fruit like maize cob (*chháli*).

"*Kákra*.—Large long fruit. Origin of name unknown.

"The blossom appears in February after the frosts are over, and from then till the fruit begins to form in April is a critical time. Severe storms may blow down all the blossoms, or a small insect, called *tela*, may attack it. This *tela* has of late years caused as much trouble to the owners of mango groves as the phylloxera to the vine-growers of France. All accounts agree that the disease has become commoner of late, and certainly during my five years' experience of the district no single year appears to have been free from it. If it once attacks one tree of a grove, all the others suffer in time, and hence it is that the receipts of large groves in some years are practically *nil*, while isolated trees fruit more regularly. To give some idea of the value of the mango crop, it is stated that when the fruit fails, there is a loss to the district of two lacs of rupees. The fruit is

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carried in great quantities in carts to the nearest railway stations and sent to Amritsar, Lahore, &c."

Mango and other cultivated trees.

The mango groves have been divided for assessment purposes in the recent Settlement into three classes. The marginal figares give the details for the three plains *tahsíls*. There are few groves in the hills, though many isolated trees. If we consider the first-class gardens to have been in existence at the last Settlement 30 years ago, we have 5,330 acres of groves planted since that time. But many of the oldest groves that were in existence at the last Settlement have been cut down to pay the debts of their owners. In the private gardens of Hoshiárpur, the quince, apple, pear, peach, orange, grape, citron, shaddock, plum, cape gooseberry, strawberry, guava, custard apple, *kamrakh* (averrhoa carambola), and *phálsa* (gravia Asiatica) are grown. There is a very good garden at Amb, lately restored to the representative of the former Jáswál Rájas, where there are many fruit-trees of all kinds. Melons and water-melons are largely cultivated in the plains, especially in the neighbourhood of towns.

1st class over 30 years of age ..	2,590	acres.
2nd class from 12 to 30 years of age	3,200	"
3rd class under 12 years of age ..	2,130	"

Principal grasses.

The principal grasses are—

Bamboo (Bambusa stricta and arundinacea).—Three kinds of bamboo are grown :—(1) *Magar*, a very thick kind; (2) *báns* and (3) *nál*, thinner varieties. The *báns* grows in the Government forests of Karanpur and Bindrában, and it and the *nál* are the two kinds most commonly used for the variety of purposes to which the bamboo is put. *Kharkána* (saccharum sara).—This is a most useful plant. The leaves (*khar*) are used for thatching, the sheath of stalk (*munj*) for ropes, the stalk (*kána*) for *chiks*, chairs, sofas, stools, &c., while the tapering tops of the stem form what is called *sirki*, a kind of thin thatching. The young shoots which grow from the stumps in the spring are eaten by cattle.

Kahi (saccharum spontaneum).—The leaves of this also are used for thatching, and pens are made from the stem.

Khabal (cynodon dactylon)—The best grass for fodder.

Bagar (andropagon annulatus).—Useful for making ropes.

Búi.—A fine grass, growing in poor sandy soil, and not eaten by cattle.

Barú (sorghum halepense).—Good for fodder.

Dib or bulrush (typha angustifolia) The leaves are used for mats.

Nara (arundo donax).—The stems are made into *hukka* tubes, *chiks*, and baskets. This reed, when planted along the edges of *chohs*, often prevents the cutting away of the banks; its roots bind the soil where it grows, and quickly spread.

Wild animals (beasts and birds): Sport.

The fauna of the district presents no peculiar features. Panthers and a large species of wild cat are not uncommon in the hills. The hyæna and jackal abound, and wolves are also found in the Siwáliks. Tigers have occasionally visited the

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Geology, Fauna and Flora.

Wild animals (beasts and birds): Sport.

district, and one is said to have been shot in the lower hills in 1875. During the past five years, rewards to the amount of Rs. 684 have been paid for the destruction of 34 leopards, 185 wolves, and 304 snakes. Pigs are very common in the hills and in the high grass growing in the *chhamb*, and by the rivers. They do much harm to the crops, and sometimes uproot a whole field in the night. Monkeys frequent the Solá Singhi range, and the porcupine and ant-eater are occasionally seen. The lynx is also sometimes met with. Antelopes are found all down the Una Dún and in parts of the plains; ravine deer are very rare, if not extinct.

Of game birds, jungle fowl, pheasants, and *chikor* are found in the Solá Singhi hills; and peafowls and grey partridges are common both in hills and plains. Black partridges are rare. Sand grouse and quail visit the district in their migrations, and snipe and all kinds of wild fowl are found in the winter on the rivers and in the marshes. The snipe and duck-shooting in the *chhambs* of the north of the district is very good. The varieties of hawks and owls are numerous, including among the latter the gigantic horned owl. Vultures also breed in several localities in the district. The numerous groves and gardens abound with many varieties of smaller birds, among whom the wood-peckers, fly-catchers, mango-birds—sometimes, though apparently wrongly, called the golden oriole—and avardavats deserve special mention for the beauty of their plumage. The cuckoo is also heard in the spring and early summer months all over the hills, and in parts of the plains; while by the sides of ponds and streams various kinds of kingfishers are met with.

Fish and fisheries.

The Biás and Sutlej abound in fish of various kinds, of which the *mahásír* and *rohú* are the best. Good fishing is to be had where both rivers first debouch from the hills. The smaller streams, the *chhambs*, and some of the larger tanks also abound in fish of several species.

Reptiles.

Snakes are found all over the district, but more especially in the hills. The most common of the deadly kinds are the *kharapa* (cobra), *sankhchor* (ophiophagus elaps), and *karait* (bungarus cœruleus.) The last mentioned is specially plentiful in some of tke stony valleys of the Dún, and is called *ketlu;* the common belief is that it jumps off the ground sometimes to the height of five feet in attacking a man.

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HISTORY.

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Antiquities.

There is no special reference to this district in the reports of the Archæological Survey; nor is there much to note in the way of antiquities. The temples of Chintpurni, Pir Nigáhá, and Naina Devi are doubtless very ancient. The last named is just across the border of the district in Kahlúr territory. An old Muhammadan bridge, which was altered and repaired about 25 years ago, crosses the Bein stream near Tánda. At Khánpur, near Hoshiárpur, is the supposed tomb of the famous Adína Beg. When the *thána* building (now abandoned) was being constructed at Dholbáha soon after annexation, some large bricks ($14\frac{1}{2} \times 9 \times 2\frac{1}{2}$), and some old Buddhist images were discovered. The picturesque garden of Amb, which contains some cypress trees of great age and beauty, is said to have been laid out by the Rája of Jaswan eleven generations ago. There are also the ruins of numerous forts, notably at Malot, Dasúah, Talwara, Prithipur, and Zahura; the fort at Dasúah is mentioned in the "Aín Akbari;" that of Malot is also said to be ancient, and is the reputed birthplace of the Emperor Akbar. At Jaijon in the Garhshankar *tahsíl* are to be found the ruins of the former residences of the hill Rájas. At Rájpura also, not far from Amb, is an old fort and palace combined of the Jaswál Rájas. The fort was dismantled in the beginning of British rule, but the buildings have now been given back to the present representative of the Jaswál family.

Early history.

The Jullundur Doáb at a very early period was occupied by a family of Chandarbansi Rájpúts, to which considerable interest attaches from the fact that its representatives are believed still to exist in the petty Rájpút kings of Kángra and the neighbouring hills. These princes trace their genealogy from one Susarma Chandra, and assert that their ancestors held the district of Multán and took part in the great war of the Mahábhárata. After the war they lost their country and retired under the leadership of Susarma Chandra to the Jullundur Doab. Here they founded a State, which, from its own chronicles, as well as from scattered notices of the Rája Tarangini, and hints gained from inscriptions, above all from information left on record by the Chinese pilgrim Hwen Thsang, is clearly proved to have maintained an independent existence in the

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Early history.

Doáb for many centuries before the Muhammadan conquest. Jullundur was the capital town of the State, Kángra being also an important stronghold. At what time the restriction of its territory to the hills took place is uncertain. In the seventh century the kingdom of which Jullundur was the capital, is described by Hwen Thsang as being 167 miles in length from east to west, and 133 miles in breadth from north to south. If these dimensions are at all correct, the kingdom, as General Cunningham points out, probably included, in addition to the plain portion of the Doab and the Kángra Hill States of modern times, the States of Chamba, Mandi, and Sukhet in the hills, and of Satádrú or Sirhind in the plains. The district was also known as Katoch, the meaning of which is unknown, and Traigartha, which is the usual Sanskrit name found in the Puráns and in the native chronicle of Kashmir. The well-known Hindu legend with regard to the Doáb is thus given by General Cunningham :—

"According to the Padma Purána, the city of Jullundur was the capital of the great Daitya King, Jalandhara, who became so powerful by virtue of his austerities as to be invincible. At last, however, he was overcome by Síva through a disgraceful fraud; and his body was devoured by the *yoginis*, or female demons. But the conclusion of the legend is differently given in the local Purána (Jalandhara Purána), which states that he was overwhelmed and crushed to death by a mass of mountains which Siva placed upon him. Flames then sprung out of his mouth, which was under Jawála Mukhi; his back was under the upper part of the Doáb, which is still called Jalandhara-pitha, or Jalandhar-pith, by the people; and his feet were under the lower part of the Doáb at Multán."

In those days the Biás and Sutlej ran separately as far as Multán. The hills were divided between the Hill Rájas, of whom those of Jaswán and Datárpur are connected with this district. The Jaswán or Jaswál house first separated itself from the great Katoch family, and established a separate principality. The Datárpur or Dadwál house is an offshoot of the Guler family, which, as the story goes, is properly the eldest branch of the Katochs. Regarding the house of Datárpur, Mr. Roe writes :—

"Four hundred years ago the three *talúkas* of Thara, Darera, and Kamáhi were held by a Cháng chief; but Saij Pál, a Rájpút chief, had established himself in some villages of the Kamáhi *talúka*; on the death of the Cháng chief his widow, to protect herself from the encroachment of Saij Pál, called in the assistance of Rája Kahan Chand (of Kángra). The usual result followed: the widow was allowed to retain the Darera villages for her maintenance for life, and the Rája took all the rest of the country, and established his capital at Datárpur."

The Jandbari *talúka* across the Sutlej was held by the Rája of Kahlúr, who still owns the adjoining hills; and *talúka* Talhatti used to be under the Rája of Kotlehr, one of the petty Kángra chiefs.

Muhammadan period.

Under Muhammadan rule the Jullundur Doáb formed part of the province of Lahore, and in the "Ain Akbari" is recorded as a *sarkár* of the Lahore *súba*. It was always in the hands of Governors, more or less independent, who held it subject to the payment of a fixed revenue into the imperial treasury.

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Muhammadan period.

The last of these Governors, the famous Adína Beg, played an important part in the closing scenes of Muhammadan rule in the Punjáb. He was a man of marked ability, and played off the Sikhs against the power of Ahmad Shah, Durrání, in a manner which, had not a premature death cut short his career, would probably have materially affected the subsequent history of the province. The history of the hill portion of the Hoshiárpur district is closely allied with that of the Kángra district. The remoteness of the imperial capital at Delhi and the natural strength of the country appear to have encouraged the Rájpúts to rebel; and in A. D. 1615, and again in 1628, we find the Emperor Jahángír engaged in chastising the hill princes and reducing them to proper subjection. During the succeeding reign of Sháhjahán, when the Mughal power attained its highest pitch of prosperity, the vigour and method manifest in every branch of the Government were felt and acknowledged even in this extremity of the empire. The Hill Rájas by this time quietly settled down into the position of tributaries, and the edicts of the Emperor were received and executed with ready obedience. They were, on the whole, liberally treated, for they still enjoyed a considerable share of power, and ruled unmolested over the extensive tracts which yet remained to them. They built forts, made war upon each other, and wielded the functions of petty sovereigns.

Administrative divisions under the Mughals.

The "Aín Akbari" mentions 60 *mahls* as being in the *sarkár* of "Bist Jullundur." Of these the following 27 appear to belong to the Hoshiárpur district:—

Patti Dahínát (probably Patti in the south of the Hoshiárpur *tahsíl*).
Bhunga.—Between Hariána and Garhdiwála.
Bajwára.—Near Hoshiárpur.
Baroh.—In *tahsíl* Una.
Pálakwáh.—In *tahsíl* Una.
Basáli and *Kata.*—In *tahsíl* Una.
Tátárpur (? Datárpur).—In *tahsíl* Dasúah.
Chaurasi.—Evidently Shám Chaurasi in Hoshiárpur.
Jaswán.—In *tahsíl* Una.
Chanúr.—In Dasúah.
Hájípur.—Sáriána.—In Dasúah.
Dasúya.—In Dasúah.
Dadiál.—In Dasúah.
Dáda.—In *tahsíl* Hoshiárpur. There is also a Dáda in *tahsíl* Garhshankar.
Sánkar Banot.—Evidently Garhshankar, there being a number of villages near the town inhabited by Bhanot Rájpúts; and Bhanot Bráhmins are also the *parohits* of the Garhshankar Rájpúts.
Kothi.—Possibly Kothi in Garhshankar.
Gardamwála.—Garhdiwála in Hoshiárpur.
Kotla.—There are three or four Kotlas in the district.

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Administrative divisions under the Mughals.

Khion Khera.—Perhaps Ganun in *taluka* Dangoh. The caste of the people is entered as Jaswál.

Gangot.—A village on the border of the district in the Chintpurni range.

Khera.—In *tahsil* Garhshankar.

Lil Singhi.—Close to Una.

Miáni Toria.—Possibly Miáni in the Dasúah *tahsíl.*

Mánaswal.—In Garhshankar.

Malot.—In Hoshiárpur.

Nakroh.—In Una.

Hariána and *Akbarábád.*—In Hoshiárpur.

It is of course impossible now to say what were the limits of each of the several *mahls.*

Sikh period.

Under the Sikhs the history of the plain portion of the istrict is intimately connected with that of Jullundur. It was rly overrun by Sikh adventurers, and both the Kanhya and ámgarhia *misls* held large tracts in the north. The Rájas of ıswán and Datárpur remained in undisturbed possession their States until A.D. 1759, when a series of encroachments ere commenced by Sikh chiefs, who had already established emselves in the plains. Sardár Gurdit Singh of Santokgarh ized the whole of the Babhaur *talúka* and a quarter of Una; ardár Hari Singh, of Siálba in the Umballa district, took Núr-ur, and the Raja of Jaswán was obliged to purchase peace by iving up one-half of the revenue he received from Mánaswál. The *talúka* of Takhtgarh was taken by Sardár Budh Singh of Garhshankar. All these eventually gave way before the absorbing power of Ranjít Singh, under whose rule the whole dis-rict was included before the close of A.D. 1818. In 1804 Rája Sansár Chand of Kángra seized Hoshiárpur, but was xpelled by Ranjít Singh. Shortly after the rise to power of Ranjít Singh, the Rájas of Jaswán and Datárpur were compelled o recognize his supremacy; but Ranjít Singh soon began to lisclose still further designs of appropriation. At the com-encement of the cold season of 1816 he appointed a grand ndezvous of all his forces, personal and tributary, at Siálkot, e hill chiefs among the rest being expected to attend with eir contingents. The Rájas of Núrpur and Jaswán failed obey the summons, and as a penalty for their disobedience anjít Singh imposed fines designedly fixed beyond their ability pay. Raja Umed Singh of Jaswán succumbed to his fate, d resigned his dominion to the usurper, receiving a *jágír* Rs. 1,200 per annum. Datárpur fell soon afterwards. In 18 Gobind Chand, Rája of Datárpur, died, and his son was held durance until he consented to yield up his territory, taking in change a *jágír* grant.

Such portions of the district as remained unalienated to *girdárs* formed part of the Jullundur jurisdiction, and were verned by deputies of the Jullundur Governors. The portion so verned, however, was comparatively small. In the hills and

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Sikh period.

the Jaswán Dún almost the whole country was assigned to *jágírdárs*, the principal of whom were the deposed Rájas of Jaswán and Datárpur, the Sodhis of Anandpur, and Bedi Bikrama Singh, whose head-quarters were at Una. Below the Siwálik hills, Hájipur and Mukerián, with a large tract of the surrounding country, were held by Sher Singh (afterwards Maharája), and were governed by Sardár Lahna Singh, Majíthia, as his agent. The country round Dastiah was given to Sháhzáda Tára Singh, a supposititious son of Ranjít Singh. Besides these, many villages in the plains were held by the descendants of the original Sikh adventurers who had first divided the country. These men were gradually shorn of many of their acquisitions by Ranjít Singh, and eventually only held small portions of their original possessions.

Acquisition by the English.

The district was annexed by the British Government with the rest of the Jullundur Doáb at the close of the Sikh war. Mr. J. Lawrence commenced work as the first Commissioner of the Trans-Sutlej States in March 1846, and for two years the division was administered by him in direct correspondence with the Supreme Government. In 1848, the Commissioner was made subordinate to the Resident at Lahore, and in 1849, when the rest of the Punjáb was annexed, the administration was placed on the same footing as that of other Commissionerships under the Board of Administration. The hill chiefs were disappointed to find when our rule began that they did not get back the possessions which they had originally held before Ranjít Singh laid his heavy hand on them; and when in 1848 the second Sikh war began, the Rájas of Jaswán and Datárpur, with the Rája of Kángra, raised the standard of revolt. Mr. J. Lawrence, who happened to be at Pathánkot at the time, rapidly swept down the Dún with 500 men and four guns. The Rája of Datárpur was made prisoner without a blow. The Jaswán Rája offered resistance, and his two positions at Amb and Akhrot were attacked together and carried with some little loss. The Rájas were deported, their palaces razed, and their possessions and *jágírs* confiscated. Bedi Bikrama Singh of Una also joined the insurgents and marched towards Hoshiárpur. He had halted at Maili, eight miles from that place, when he heard of the defeat of the Rája of Jaswán, and immediately fled to the Sikh camp of Sher Singh. His possessions were confiscated, and at the end of the war he gave himself up and was allowed to reside at Amritsar.

The Mutiny.

The Mutiny did not much affect the district. Some native troops were quartered at Hoshiárpur, and the Deputy Commissioner, Colonel Abbott, proceeded to strengthen the *tahsil*, and remove into its enclosure two guns from the lines of the native troop of Horse Artillery, where they were in dangerous proximity to the 33rd Native Infantry. The Post Office was removed from cantonments to the civil lines, and a system of night patrolling was organized by the Deputy Commissioner with his two Assistants, Lieutenants W. Paske and F. J. Millar. The station

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The Mutiny.

was guarded by about 800 men of the Alhúwália, Rajauri, Mandi, and Tiwána troops, by new levies, and by part of the Sherdil battalion of police. On the 23rd May, 1857, the prisoners were removed into the Bajwára Fort, which was adapted to answer the use of a jail and fortress, and garrisoned by police instead of by the usual guard of the 33rd Native Infantry. A conspiracy was discovered amongst the prisoners, and the five ringleaders were executed. The only disturbances in the district were caused by the incursion of servants from Simla, who spread exaggerated reports of the panic at that station, and by the rapid march of a party of the Jullundur mutineers, who walked 130 miles in 54 hours, and escaped along the hills across the Sutlej before notice had reached the head-quarters of the district. The internal administration was continued as usual; the people of the district subscribed one *lakh* of rupees towards the six per cent. loan; and the town of Hoshiárpur was illuminated on receipt of the news of the capture of Delhi.

Famines.

Owing to its submontane position and good rainfall, famines do not visit this district as they do other parts of the Punjáb. The people say that the three great famines of former days prior to British rule, *viz.*, those of A. D. 1783 (Sambat 1840) called the *chálísa*, of 1812 (Sambat 1869), and of 1833 (Sambat 1890) called the *nabia*, affected this district as well as the rest of the Punjáb. But the experience gained in times of scarcity since British rule leads one to accept this statement with some reservation. The three occasions since this tract was annexed on which there was a famine or scarcity in the Punjáb were as follows:—

(1) In 1860-61.—A famine in the country between the Sutlej and the Jamna. Apparently the crops were good in most of this district; and the prices, which had been very low in the previous years, suddenly rose, so that this year is looked upon as the beginning of a new era in agricultural history. The saying is common that prices went up in Sambat 1917 and have never gone down since. Wheat this year sold at 10 seers for the rupee.

(2) In 1869-70.—The same tract was again affected, and the price of wheat rose to 11 seers the rupee. Relief works were instituted; but these were rather for immigrants from the south than for the inhabitants of the district. The crops did not totally fail.

(3) In 1877-78.—The autumn crops failed in the drier parts of the district, and there was some distress in the north in the police jurisdictions of Mukerián and Hájípur. Relief works were carried on for a short time.

The fact is, that although only five per cent. of the whole cultivated area of the district is irrigated, the rainfall is so generally plentiful, and the soil so naturally moist, that a great part of the district is practically secure from drought. The parts most likely to suffer are the villages in the middle and along the western face of the Siwáliks, and to a less extent the high and rather dry plain near Mukerián. But, of course, when

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prices are affected by scarcity in other parts of the province, there must be distress here also, for the large body of persons having no land and receiving very small pay for menial work, are unable to supply themselves with the amount of food necessary for the subsistence of themslves and their families.

Development since annexation

Some conception of the development of the district since it came into our hands may be gathered from Table No. II., which gives some of the leading statistics for five-yearly periods, so far as they are available; while most of the other tables appended to this work give comparative figures for the last few years. In the case of Table No. II. it is probable that the figures are not always strictly comparable, their basis not being the same in all cases from one period to another. But the figures may be accepted as showing in general terms the nature and extent of the advance made. In one respect, however, the district is retrogressing; and that is, in the yearly increasing area which is being rendered barren by the action of the hill-torrents or *chohs*.

Increase of *Chohs*.

Tahsil.	*Area under Chohs.*		Increase per cent. in 30 years.
	1852.	1882.	
	Acres.	Acres.	
Hoshiarpur ...	28,449	44,797	57
Garhshankar	16,973	28,746	69
Dasuah ...	2,784	6,514	134
Total ...	48,206	80,057	66

It has been shown in Chapter I., page 3, what harm *chohs* are doing in the district. The marginal figures collected in the recent Settlement may be of interest to show how rapidly they are increasing. The number of villages more or less affected by *chohs* is 449 in *tahsil* Hoshiárpur, 310 in Garhshankar, and 162 in Dasúah. The northern and western part of the Dasúah *tahsil* is beyond their action. The above figures are only approximately correct, for it is sometimes difficult to define the exact limits of a *choh*. It is a serious matter that some 30,000 acres of good land should have been laid waste in the last 30 years, for it must be remembered that the tract through which the *chohs* pass is most fertile, and almost every available acre has long ago been cultivated.

First constitution of the district, and subsequent changes.

The district as first constituted consisted of five *tahsils*. That of Mukerián occupied the northern corner of the district, including the northern end of the Siwálik range. Hariána and Hoshiárpur stretched from the Chintpurni range to the Jullundur boundary; and Una and Garhshankar divided the southern portion of the district, the watershed of the Siwáliks forming the boundary between them. The district boundaries have been very little interfered with since the annexation, except by the addition of *talúka* Jandbari, which was transferred from the Ambála district in 1850. In 1861 the Hariána *tahsil* was reduced, and its western portion, comprising the Tánda police jurisdiction, was made over to the Mukerián *pargana*, the head-quarters of which were transferred to Dasúah. The hill portions, to the east of the watershed of the Siwáliks, of *tahsils*

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First constitution of the district, and subsequent changes.

Hariána and Hoshiárpur, were transferred to Una, and the remainder of the Hariána *tahsil* was joined to Hoshiárpur, which on the other hand parted with its southern portion, consisting of the Mahlpur *thána*, to Garhshankar. The *talúka* of Bhunga, half way between the towns of Hariána and Garhdiwála, consists of a group of 20 villages owned by the Rája of Kapurthala, who has the same powers here as in the rest of his territory. Soon after annexation the tract was assigned in *jágír* to Kanwar Suchet Singh, younger brother of the then Rája, and for a short time it came under British rule, enjoying during that time the advantage of a settlement on British principles. Afterwards Kanwar Suchet Singh obtained a cash allowance, and the *iláka* reverted to the Kapurthala State. The majority of *jágírs* in this district are comparatively small; further mention will be made regarding some of them in the notice of the leading families. It is only necessary to notice here that in 1877 the Government restored to Mián Rugnáth Singh, Jaswál, the *jágír* of the 21 villages held originally by his great grandfather, Raja Umed Singh, in the Una Dún.

List of Deputy Commissioners since annexation.

The following officers have held charge of the district as Deputy Commissioner since annexation. The names of those are ommitted who have merely held it as a temporary arrangement:—

Name of Officer.	From	To	Name of Officer.	From	To
Mr. R. N. Cust ...	Apl. '48	Nov. 25,'49	Mr. Leslie Saunders	Mar. 28,'71	May 8,'71
Maj. Saunders Abbott	Nov. 25,'49	Oct. 5,'54	,, F. E. Moore ...	May 19,'71	Mar. 3,'73
Mr. R. P. Jenkins ...	Oct. 5,'54	July 27,'55	Capt. G. Gordon Young	Mar. 3,'73	Feb. 5,'76
,, J. Ricketts ...	July 27,'55	Mar. 10,'56	Mr. W. Coldstream	Feb. 7,'76	Mar. 28,'79
Maj. Saunders Abbott	Mar. 10,'56	Apl. 10,'58	Maj. C. McNeile ...	Mar. 28,'79	Dec. 11,'79
Mr. D. Simson ...	Apl. 10,'58	Mar. 24,'59	Mr. W. Coldstream	Dec. 11,'79	Apl. 5,'80
Maj. Ralph Young ...	Mar. 24,'59	May 8,'64	,, F. D'O. Bullock	Apl. 13,'80	Dec. 14,'80
Col. W. R. Elliot ...	May 8,'64	Feb. 9,'66	,, W. Coldstream	Dec. 14,'80	Apl. 26,'82
Maj. A. L. Busk ...	Feb. 9,'66	Apl. 10,'66	,, C. A. Roe ..	June 7,'82	
Mr. H. E. Perkins ...	Apl. 16,'66	Mar. 15,'71			

Thus Major Saunders Abbott was in charge for seven years, Major Ralph Young and Mr. Perkins for five years each, Mr. Coldstream for four years and a half, Mr. Cust for three and a half, and Captain Gordon Young for three years.

CHAPTER III.

THE PEOPLE.

SECTION A.—STATISTICAL.

Distribution of population.

Table No. V. gives separate statistics, for each *tahsil* a for the whole district, of the distribution of population over tow and villages, over area, and among houses and families; wh the number of houses in each town is shown in Table No. XLI The statistics for the district as a whole give the following figu Further information will be found in Chapter II. of the Cens Report of 1881 :—

Percentage of total population who live in villages		Persons	[illegible]
		Males	[illegible]
		Females	[illegible]
Average rural population per village			[illegible]
Average total population per village and town			[illegible]
Number of villages per 100 square miles			[illegible]
Average distance from village to village, in miles			[illegible]
Density of population per square mile of	Total area	Total population	[illegible]
		Rural population	[illegible]
	Cultivated area	Total population	[illegible]
		Rural population	[illegible]
	Culturable area	Total population	[illegible]
		Rural population	[illegible]
Number of resident families per occupied house		Villages	[illegible]
		Towns	[illegible]
Number of persons per occupied house		Villages	[illegible]
		Towns	[illegible]
Number of persons per resident family		Villages	[illegible]
		Towns	[illegible]

In his district report on the census of 1881, the Deput Commissioner wrote as follows :—

" A very large part of the district is composed of hills very sparse inhabited. The population is clearly very dense in all the level parts the district, for the figures include hill area which is at least one-fourt part of the district, and this hill area is very sparsely inhabited. If t hill area be deducted, there are, no doubt, tracts of this district whi bear a population of 600 per square mile. Unah is the most hilly *tahsi* and here the population is 240 per square mile. In Dasúah the averag is 569 per square mile. That the district is populated to nearly the ver of its capabilities, and in some parts beyond its supporting powers, shown by the fact that Unah *tahsil* even imports a good deal of grain fro Hoshiárpur and Bhunga markets. The other *tahsils* also import grai but they have large areas given up to the cultivation of sugar, cotto and tobacco, and other valuable crops, and it is more profitable to im port food stuffs than to grow them. Unah, however, seems to expo but little produce of any kind, and still has to import grain. The peopl even as the homesteads become more crowded, do not readily emigrat and there is something in the genius of Hindu family life which keeps the family together till the pressure is severe. The richer, as a rul help the poorer members of a family.

" The definition of 'house' as given in the present census makes th term one of no statistical value, for under that definition a whole secti of a village or sweeper quarter of a small town might have, strictly speak ing, been numbered as a house. Enclosures containing two and containin 100 houses were equally *houses*. Mr. Kensington, Assistant Settl ment Officer, has some interesting remarks on this head. He says

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Statistical.

Distribution of population.

'Under our rule it is getting very uncommon for large families to remain 'undivided. In less orderly times, under the Sikhs, they lived together, 'for mutual protection and unity was found to be strength. Strength 'is now less in demand. Under growing security the family tie is giving 'way in the struggle for individual independence.' On this subject one of the supervising officers (a highly educated Hindu) says: 'Congregation of the descendants of the common ancestor in families affords society for the women and mutual supervision which results in general g d conduct; the division of the members of the house is caused by the uarrels of the females.' And another says: 'In the villages, as a neral rule, when a grown-up son or younger brother marries, he takes himself to living separately, though the family lands continue be cultivated jointly. The custom of a large undivided family living gether and cooking their food jointly is not common in the villages, ough it may occasionally be met with.' The separation is generally igned to the disputing habits of the wives of the members of the ily. Families of the lower classes often congregate in tenements, ng a large common courtyard, although of different stocks. As one ial remarks, the custom of *pardah* has something to say to this om. Pathans, Saiyads, Shekhs, Rájpúts, and other Musálmans of d stock are very jealous about admitting into their common courtd a family of another stock. Hindus, Bráhmans, and Khatris are not articular. The *tahsíldár* of Dasúah states 'that it was rare to find e members of a disassociated family living in the same house. milies living in the same house perform their rites and ceremonies lependently of each other; but they have to join together for the rship of the small-pox goddess, it being a contagious disease (*chhot*)'."

Migration and birth-place of population.

Table No. VI. shows the principal districts and States with ich the district has exchanged population, the number of rants in each direction, and the distribution of immigrants *tahsils*. Further details will be found in Table XI. and in plementary Tables C. to H. of the Census Report for 1881, ile the whole subject is discussed at length in Part II. of apter III. of the same report. The total gain and loss to the district by migration is shown in the margin. The total number of residents born out of the district is 60,202, of whom 18,693 are males, and 41,509 females. The number of people born in the district and living in other parts of the Punjab is 117,948, of whom 51,684 are males and 66,264 females. The figures below show the general distribution of the population by birthplace:—

Proportion per mille of total population.		
—	Gain.	Loss.
rsons ...	67	131
les ...	30	107
males ...	90	158

Born in.	PROPORTION PER MILLE OF RESIDENT POPULATION.								
	Rural Population.			*Urban Population.*			*Total Population.*		
	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.
e district	966	908	939	913	836	877	961	901	93
e province	998	999	999	989	995	992	997	999	998
dia	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000
sia	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000

Chapter III, A.

Statistical.

Migration and birth-place of population.

The following remarks on the migration to and fro Hoshiárpur are taken from the Census Report:—

"Hoshiárpur is another of the few Punjab districts which lose mo than they gain by migration. I have already explained that its pop lation, considered in relation to the culturable and cultivated areas, is th densest in the province. But these areas, already insufficient for th needs of the people, are being constantly diminished by the destructi action of the hill streams, which year by year cut away good soil an leave unproductive sand in its place, while the denudation of the h sides has deprived a considerable population of their means of subsiste The consequence is, that twice as many people have emigrated fro have immigrated into Hoshiárpur, and the low percentage of w among the immigrants shows how almost wholly such immigratio has taken place is of the reciprocal type. The emigration, on other hand, is chiefly permanent, except to the two neighbou districts of Jullundur and Gurdáspur, where the pressure of popul is almost as great as in Hoshiárpur itself, and into which a deal of the emigration is reciprocal. Excepting abnormal S Hoshiárpur gives to every district more than it takes from it; especially it sends its surplus population to the fertile plains of Jullu and of the State of Kapurthala, and to the canals of Amritsar and river valley of Firozpur and Ludhiána. The high proportion of w among the emigrants to Ráwalpindi and Simla shows how tempo is the nature of the migration."

Increase and decrease of population.

The figures in the marginal statement show the popula of the dis as it stood the three merations 1855, 1868, 1881. It be seen that annual decr of popula per 10,000 s 1868 has b

—	Census.	Persons.	Males.	Females.	Density per square mile.
Actuals	1855 ...	845,354	461,614	383,740	384
	1868 ...	937,699	503,744	433,955	450
	1881 ...	901,381	481,526	419,855	413
Percentages.	1868 on 1855 ...	110·9	109·1	113·1	117
	1881 on 1868 ...	96·1	95·6	96·8	92

35 for males, 25 for females, and 39 for persons, at which r the male population would be halved in 199·8 years, the fem in 272·8 years, and the total population in 228·1 years. Supp ing the same rate of decrease to hold good for the next years, the population for each year would be, in hundreds—

Year.	Persons.	Males.	Females.	Year.	Persons.	Males.	Femal
1881	901·4	481·5	419·9	1887	885·1	471·6	413
1882	898·6	479·9	418·8	1888	882·4	470·0	412
1883	895·9	478·2	417·7	1889	879·7	468·3	411
1884	893·2	476·5	416·7	1890	877·1	466·7	410
1885	890·5	474·9	415·6	1891	874·4	465·1	409
1886	887·8	473·2	414·6				

The decrease in urban population since 1868 has been la than that in rural population, the numbers living in 1881 every 100 living in 1868 being 86 for urban and 96 for population. The populations of individual towns at the res tive enumerations are shown under their several headings

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Statistical.

Increase and decrease of population.

Chapter VI. Within the district the fluctuation of population since 1868 for the various *tahsils* is shown in the margin. It is probable that the population was somewhat under estimated at the census of 1855. But it may nevertheless be inferred that the population increased gradually in the first 20 years of British rule, and it is only of late that, owing to destruction of land by *chohs*, and a few years of scarcity and high prices, some of the residents of the district, finding the struggle for existence hard, have emigrated. In his Census Report for 1881, the Deputy Commissioner (Mr. Coldstream) writes as follows:—

Tahsil.	*Total population.*		Percentage of population of 1881 on that of 1868.
	1868.	1881.	
Hoshiarpur ...	250,036	239,486	96
Dasuah ...	253,807	218,644	86
Unah ...	212,016	208,086	98
Garhshankar ...	223,031	235,165	105
Total district* ...	938,890	901,381	96

* These figures do not agree with the published figures of the Census Report of 1868 for the whole district. They are taken from the registers in the District Office, and are the best figures now available.

" There is an increase of 5·24 per cent. in Garhshankar *tahsil.* In the other *tahsils* (as noted in the margin) there is a decrease and in Dasúah *tahsil* the decrease is very large. The population of all the Municipal towns has fallen off since the census of 1868 and 1875, except Unah. The general result for the Municipal towns of the district is shown in the marginal table.

Unah, 1·8 per cent. of decrease.	
Dasuah 13 "	" "
Hoshiarpur 4 "	" "

" It will be seen that by far the heaviest falling off has been in the towns of the Dasúah *bet* (riverain tract), and I think that unhealthy seasons and an unhealthy climate have much to do with this result. The general falling off in population of the whole *pargana* as shown above points to this, and not to any special unhealthiness of the towns themselves. This is essentially a rural district, and nearly all the available land has been brought under cultivation. There is, therefore, little space for the expansion of population. The tract supports already almost as many persons as its natural sources of supply, under the present conditions of agriculture, can easily support. We have, therefore, little reason to expect any large increase of population. According to the laws which govern population, we should rather look for a decrease owing to the flow of population to the large centres of trade and industry, and there are indications of such a result. The large engineering works in several parts of the Punjab have attracted many of the labouring classes and also many of our artizans; specially may be named the works at Rupar, and probably also those on the Northern State Railway.

Name of Town.	*Population.*			Per cent. of decrease in 1881 as compared with 1868 roughly.
	1868.	1875.	1881.	
Unah ...	4,379	4,908	4,389	...
Anandpur ...	6,869	6,405	5,878	14
Urmar, Tanda ...	14,889	13,970	10,295	30
Dasuah ...	8,453	8,677	6,248	25
Mukerian ...	5,678	5,116	4,116	30
Miani ...	7,706	7,942	6,499	16
Garhshankar ...	5,797	....	5,275	9
Garhdiwala ...	3,611	3,874	3,438	4
Hariana ...	7,745	7,802	6,472	
Hoshiarpur ...	20,866	21,307	20,638	

" The *tahsíldár* of Unah has attributed the diminution of population in his *pargana* to the denudation of the hills of fuel and brushwood. The wood-cutters, who made their living by cutting firewood, now find

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Statistical.

Increase and decrease of population.

their occupation gone, as there is little or nothing left to cut. There is some reason to think that the decimating autumnal fevers of 1876-77 and the bad harvests of 1877-78 have helped in causing the decrease observable. Lachman Dás, B.A., the *Munsiff* of Tánda, who is a careful observer, states that within the area of the Tánda police division there is hardly a village or town from which one or more families have not emigrated to the corn-producing tracts about Firozpur. I may also here refer to the very serious and rapidly progressing diminution of culturable area caused by the *chohs* or sandy torrents, the scourge of this district, as a factor in the decided decrease in our population. This state of affairs is the natural correlative of the alleged denudation of the hill-sides by wood-cutters. The subject has lately formed the subject of special inquiry and report to Government. The *chohs* are most destructive in Dasúah and Hoshiárpur *tahsíls*, and it is in these *tahsíls*, as shown above, that the falling off in population is greatest. It is considered by some that the Biás *bet*, in Dasúah *tahsíl*, has become permanently more unhealthy. More deaths than births are recorded yearly in Tánda and neighbouring towns, owing to more frequent and destructive inundation by the river. The cause of this is partly the natural set of the river towards the bank, and partly engineering operations in Gurdáspur, which have turned the waters of the Chakki and other torrents into the river."

Births and deaths.

Table No XI. shows the total number of births and deaths registered in the district for the five years from 1877 to 1881, and the births for 1880 and 1881, the only two years during which births have been recorded in rural districts. The distribution of the total deaths and of the deaths from fever for these five years over the twelve months of the year is shown in Tables Nos. XIA and XIB. The marginal table shows the annual birth-rates per mille, calculated on the population of 1868.

—	1880.	1881.
Males	15	22
Females	13	20
Persons	28	43

The figures below show the annual death-rates per mille since 1868, calculated on the population of that year—

—	1868	1869	1870	1871	1872	1873	1874	1875	1876	1877	1878	1879	1880	1881	Average.
Males... ...	23	36	31	25	29	23	20	38	49	22	37	35	28	31	30
Females ...	24	39	33	25	30	24	20	41	50	21	39	34	28	31	31
Persons ...	24	37	32	25	30	24	20	39	50	22	38	38	28	31	31

The registration is still imperfect, though it is yearly improving; but the figures always fall short of the facts, and the fluctuations probably correspond, allowing for a regular increase due to improved registration, fairly closely with the actual fluctuations in the births and deaths. The historical retrospect which forms the first part of Chapter III. of the Census Report of 1881, and specially the annual chronicle from 1849 to 1881, which will be found at page 56 of that report, throw some light on the fluctuations. Such further details as to birth and death-rates in individual towns as are available will be found in Table No. XLIV., and under the headings of the several towns in Chapter VI.

Chapter, III A.

Statistical.

Age, sex, and civil condition.

The figures for age, sex, and civil condition are given in great detail in Tables IV. to VII. of the Census Report of 1881, while the numbers of the sexes for each religion will be found in Table No. VII. appended to the present work. The age statistics must be taken subject to limitations which will be found fully discussed in Chapter VII. of the Census Report. Their value rapidly diminishes as the numbers dealt with become smaller, and it is unnecessary here to give actual figures, or any statistics for *tahsils*. The following figures show the distribution by age of every 10,000 of the population according to the census figures:—

—	0–1	1–2	2–3	3–4	4–5	0–5	5–10	10–15	15–20
Persons	310	140	202	247	235	1,134	1,358	1,224	935
Males	299	135	194	236	233	1,007	1,360	1,297	945
Females	322	147	211	260	237	1,177	1,357	1,140	923
—	20—25	25—30	30—35	35—40	40—45	45—50	50—55	55—60	over 60.
Persons	845	910	799	597	617	369	468	166	578
Males	818	891	781	617	600	390	465	179	565
Females	881	933	819	574	637	344	470	152	593

Population.		Villages.	Towns.	Total.
All religions	1855	...	...	5,460
	1868	...	...	5,372
	1881	5,344	5,321	5,342
Hindus ...	1881	5,343	5,399	5,334
Sikhs ...	1881	5,663	5,617	5,721
Jains ...	1881	...	...	5,416
Musalmans ...	1881	5,213	5,291	5,291

The number of males among every 10,000 of both sexes is shown in the margin. The decrease at each successive enumeration is almost certainly due to greater accuracy of enumeration.

In the census of 1881, the number of females per 1,000 males in the earlier years of life was found to be as shown in the margin.

Year of life.	All religions.	Hindus.	Sikhs.	Musalmans.
0—1	940	934	929	955
1—2	956	967	975	928
2—3	949	950	848	965
3—4	957	...	...	...
4—5	887	...	...	...

The figures for civil condition are given in Table No. X., which shows the actual number of single, married, and widowed for each sex in each religion, and also the distribution by civil condition of the total number of each sex in each age-period. The Deputy Commissioner wrote as follows in his Census Report for the district.

"The figures show us—(1) that between the ages of 20 and 25 there are hardly any Hindu females who are not married or widows. (2) That while in no period of age among Hindus is there a smaller percentage of single men than 11, this percentage falls among Mahomedans to 4·74 per cent. The reason of this is probably the existence of religious orders among the Hindus, the members of which are bound to celibacy. (3) That the proportion of widows to the total number of women of corresponding age and class is after the age of 20 enormously higher among Hindus and Mahomedans than among Sikhs. This is quite a striking feature in the table, and is accounted for by the existence of

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Statistical.

Age, sex, and civil condition.

the custom of *karewa* or widow marriage, which is very common among the Jat and Rámdásia Sikhs. Khatri and Bráhman Sikhs do not practise *karewa* (following the Hindu custom which forbids marriage of widows). The upper classes of Mahomedans (Sa'yads, Rájpúts, Pathans, and Shekhs) as a rule do not marry widows. This also is a trace of the influence of Hinduism, for the Mahomedan religion of course does not forbid widow marriage. (4) That while of men over the age of 30 nearly 12 per cent. are single, single women of the same period of age are very few in number. There are only 291 women in the district more than 30 years of age and unmarried."

Female infanticide.

Hoshiárpur is one of the districts in which female infanticide is, or was, commonly supposed to be most rife. The following quotation from Mr. Coldstream's Census Report of 1881 therefore bears a peculiar interest. The subject is further noticed in connection with restrictions upon intermarriage in the succeeding section of this Chapter :—

"In the police division of Hájípur in 1867 the following statistics were collected :—In 36 villages, consisting of 1,013 houses of Rájpúts of all denominations, there were found to have died 10 per cent within the year. Among other tribes about five per cent only had died. The report, which was then drawn up by the Inspector of Police, Mir Fazl Husen, states, 'the parents have hundreds of ways at their command 'to put a female child to death, and can defy all the efforts of the police 'to detect them. The plan which the parents now adopt is to report '*sickness*, and then *death*, which is sure to follow. Their *hakíms* refuse 'to give medicines, because they know it will never be given, and that 'the application to them was nothing more nor less than a blind to be 'used if occasion should arise. They are heartlessly careless of their 'daughters' health: they expose them to all the inclemencies of the 'weather, and sometimes buy strong medicines to try to bring on 'sickness: the mother even sometimes causing her infant daughter 'to refuse her natural nourishment by rubbing the nipple over 'with bitter aloes and other specifics.' At the time of preparation of this report, Mr. Perkins, Deputy Commissioner, prepared a statement which showed in numerous villages an abnormal and significant disproportion in the number of girls in Rájpút families. The boys alive were in number 1,748; the girls alive were only 944. As I have not received back the village schedules from the Census Office, I am not in a position to make an exact comparison; but I may say that I am satisfied from enquiries frequently made that matters are now much better, and that female children are neither now ruthlessly destroyed in any appreciable numbers, nor are they so carelessly treated. At the same time, while I believe that the crime of female infanticide has to a large extent been banished from the land, I am not at all sure that the small proportion of women is not in part due to a certain popular depreciation of female life common in the country; the moral inheritance of past years, the trace of a barbarous sentiment which had for centuries been cherished throughout north India. I can imagine that this estimate of female life works almost unconsciously in the minds of the people, and that while most parents would hardly own it to themselves, it is very probable that among certain sections of the population daughters are less carefully nourished and protected through the helplessness of early infancy and the dangers of later childhood. The *naib tahsíldár* of the sub-division of Amb, where Rájpúts most abound, who has been there six years and knows the people well, says that there is no female infanticide among the Rájpúts. And in the Unah *tahsíl*, where there are most Rájpúts (the class which was in older times most given to the barbarous practice), it is satisfactory

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Female infanticide.

to observe that the *female* population is above the average, *viz.*, 47 per cent.

"Illustrating the subject of the small proportional number of females, I will quote some remarks by a highly educated native officer, a Hindu. He writes as follows :—'Infanticide has not quite disappeared. 'I am quite sure that in certain old families, those who by custom must 'spend much money on the marriage of daughters and are poor, it is 'still practised. They either suffocate them or give the *juice* of the *ak* 'plant (*calatropis gigantea*) in the *gurthi*, the first nourishment given to a 'new-born child. Another cause of the disparity in the number of women 'is their not being brought up properly in childhood * * * * A third 'cause is misery in woman's life. Woman's life in India is miserable 'from beginning to end; they are either secluded from life shut up 'in their homes, they suffer from want of exercise and pure air, &c., 'or they are *overworked* among the lower classes. The continuous sorrow 'and misery of their life brings a premature end to it. Women die at 'a very early age in India. There are some other causes also tending 'to shorten the life of women, such as early marriage and child-bearing.' It should be mentioned here, however, that the serious depreciation of daughters is on the whole confined to the upper classes of society, and to certain sections of those classes where either strict rules of hypergamy or isogamy prevail, or where large sums have, according to custom, to be spent on the marriage of daughters. I should be sorry, indeed, to bring a sweeping charge of such a grave nature against the whole body of upper class Hindus, nor would it be right or fair to do so. Among the lower orders large sums are frequently demanded and paid on a girl being given in marriage, and the daughters are thus considered as valuable property, and well taken care of. Receiving a consideration for daughters is common among the lower classes, both of Hindus and Musalmáns; instead of cash a betrothal in exchange is often accepted. The low caste Musalmáns of Jáswán Dún very commonly make money by the marriage of their daughters. The *tahsildár* of Dasúah notes that the lower grades of Rájpúts even have begun to sell their daughters in marriage.

"I am glad here to be able to insert opinions of a number of intelligent men, who have acted as supervising officers in the census, and whose opinions, the results of intimate experience, I have taken as to the diminution of infanticide, and the care taken of female children. Several say that female children are treated well by all classes, that they are looked after as a source of income; others that female infanticide is a matter gone from even the memory of the people; that female children are looked after better even than sons. There are, however, some suggestive qualifying remarks. One officer says :—'Indirect 'infanticide is not over yet;' another, an intelligent Hindu B. A. :— 'Infanticide has vanished, but female children are not so much loved 'as boys, because boys are the props of a family, girls are its weakness, 'causing expense and returning no income.' As I have remarked above, there is, I think, some indication given in the statistics of the existence of a certain popular depreciation of female child-life."

Infirmities.

Table No. XII. shows the number of insane, blind, deaf-mutes, and lepers in the district in each religion. The proportions per 10,000 of either sex for each of these infirmities are shown in the margin. Tables XIV. to XVII. of the Census Report for 1881 give further details of the age and

Infirmity.	Males.	Females.
Insane	5	3
Blind	49	58
Deaf and dumb ...	17	12
Leprous	9	2

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Statistical.
Infirmities.

religion of the infirm. In the district Census Report for 18[illegible] the Deputy Commissioner wrote as follows on the subject:—

"A low intellectual condition is commonly found co-[existent] with the affection of goitre, or Derbyshire neck, which is extre[mely] common in some of the hill villages in this district. This [condition] sometimes reaches the degree of absolute imbecility, but gener[ally] stops far short of this. It is a remarkable fact that this partic[ular] form of physical weakness should in this country, as in the case [of] the Cretins of the Swiss Alps, be associated with mental incapacity. Goitre, or *giller* as the natives call it, is very prevalent in the villag[es] of Dodiál, Rámpur, and Budhábar, and it is also known in Se[illegible]. These are all villages situated in or near to the base of the hill[s]. The most intelligent natives with whom I have conversed on the poi[nt] attribute the disease to drinking the water of the ravines or *khads*, [as] they are locally termed; and it seems far most common, if not exclusive[ly] found in villages of which the inhabitants drink ravine water and [illegible] well water. No doubt in Switzerland and Derbyshire also the peopl[e] drink largely of the water of mountain streams, so possibly the disea[se] in all these places may be attributed to this one common proxima[te] cause. What the particular element in this kind of water may [be] must be left to time and physiological science to decide. I have on [a] previous occasion made an estimate that 5 to 10 per cent. of those affected with goitre will be probably found more or less imbe[cile]. The affliction is much more common in the Trans-Beás Kángra distr[ict] than it is here; so common indeed, that when a betrothal is arrang[ed] with a bride of that quarter, there is always an inquiry made as [to] whether or not she is affected with goitre. The Cháng tribe located [in] the hills of Tappáh Tharrah and in the Bah villages of Kamáhi, is [the] same or closely allied to the Ghirth tribe of the Kángra District. T[hey] are, however, very different in physique. The difference is ascrib[ed] by the people to the fact that the Chángs drink good water, and n[ot] the water of the streams of the low hills such as the Kángra Ghirth[s] drink. The Ghirths are essentially a feeble race; numbers of the[m] suffer from goitre.

"Guinea-worm is also a very common affection peculiar in t[his] district to the low hill country, *e.g.*, in Tappáh Darerah. It [is] attributed to drinking water of the village tanks which are fill[ed] with rain water, are not kept clean by the people, and invariabl[y] become very dirty before the rains refill them. I have little dou[bt] but that the disease has its origin in the use of dirty water. I ha[ve] known of an outbreak of guinea-worm among the inhabitants of [a] village caused by the village well getting out of repair and remain[-] ing filled with bad water. The disease is mentioned here as [an] infirmity very common among the people, dependent on local cause[s] and on the ignorance and apathy of the people, and seriously affec[t-] ing the health and well-being of many of the inhabitants of [the] district.

"But there is another infirmity, or common affliction which [[illegible]] more commonly, and perhaps to a more serious degree, affects the lives of the people. This is syphilis. It seems to be very prevalen[t] in Unah *pargana*, and especially in the town of Anandpur."*

European and Eurasian population.

The figures in the marginal statement on the next page sho[w] the composition of the Christian population, and the respecti[ve] numbers who returned their birth-place and their language a[s]

* The *tahsíldár* of Unah considers that in the town of Anandpur Makho[wal] no less than two-fifths of the people suffer, and in the other parts of the *parga[na]* he estimates that nearly one-third of the population, suffer from the disea[se]. I have no doubt, however, that these estimates are excessive.

Chapter III, B.

Social Life.

European and Eurasian population.

European. They are taken from Tables IIIA., IX., and XI., of the Census Report for 1881.

But the figures for the races of Christians, which are discussed in Part VII. of Chapter IV. of the Census Report, are very untrustworthy; and it is certain that many who were really Eurasians returned themselves as Europeans. The figures for European birthplace are also incomplete, as many Europeans made entries, probably names of villages and the like, which, though they were almost certainly English, could not be identified, and were therefore classed as "doubtful and unspecified."

	Details.	Males.	Females.	Persons.
Races of Christian population.	Europeans and Americans	16	16	32
	Eurasians	1	...	1
	Native Christians	41	24	65
	Total Christians ...	58	40	98
Language.	English	20	15	35
	Other European languages	...	1	1
	Total European languages	20	16	36
Birth-place.	British Isles	4	2	6
	Other European countries	...	...	...
	Total European countries	4	2	6

SECTION B.—SOCIAL LIFE.

The villages, houses, and furniture.

The villages in the plains are much the same as those in other parts of the plains of the Punjab. The houses are flat-roofed and made of mud, all being collected together in one place; their fronts are built facing inwards, and the backs of the outermost houses form as it were the outer village wall. The entrances into a village are few and narrow, and as the land immediately round the village site is usually well manured and valuable, the approaches are hemmed in with thorn hedges to prevent cattle damaging the crops. One or two big trees, as the *pípal* or *bor*, are generally found near the village, under which the elders assemble to discuss matters of village importance. Almost all the houses are built on the same principle. There is a court-yard in which the cattle are kept, at one side of which is the dwelling house. In front of the house is a verandah called *sabat*, the house itself being called *kotha*. Inside the *kotha* will be found two or three *kothis* or mud receptacles for grain, a basket *patára* for clothes, and a number of earthenware pots for keeping cotton, *gur*, &c.; also a couple of beds, and some clothes hanging on a string stretched across a corner. If the family is well off, the cooking-pots and pans will be of brass; if not, of earthenware. In the *sabat* will be another *kothi* for storing seed, a spinning wheel (*charkhá*), a hand mill (*chakki*), a winnowing basket (*chhaj*), and a *bharoli* or earthen vessel in which the day's milk is simmering to be eventually made into butter. A few mats (*binna*) made of sugarcane refuse, a low seat for the spinning wheel, and a *hukká*, probably complete the furniture of the house.

The construction of hill villages is different. There the houses are not all built together, but, as described by Mr.

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Social Life.

The villages, houses, and furniture.

Barnes in his report of the Kángra district, every man resides on his own farm, and in one corner of it builds his cottage. The house is constructed of dry bricks, generally with a double roof. On the lower floor resides the owner with his family; on the upper storey he puts the lumber of his household and the grain of last harvest. During the rains many families sleep habitually in the upper storey. The upper roof is always made of thatch, thick, substantial, and neatly trimmed. The front space is kept clean and neat, and the whole is encircled by a hedge of trees and brambles, which maintain privacy and afford material for renewing dilapidations. There is the same court-yard for cattle as in the plains, and generally the habitations are built facing inwards to the court-yard. The higher caste Rájpúts build their houses in the highest and most secluded places, the tenants and lower caste people being allowed to build below. Hence it comes that in the hills the tenants are often found cultivating the best low-lying lands of a village, the homestead lands of the high caste proprietors being very poor and stony.

Clothing.

The wearing apparel of an ordinary agriculturist consists of a very short sleeveless coat *(kurti)* : a Hindu fastens his coat on the right side, a Musalmán on the left; a piece of cloth worn round the loins called *dhoti* or *sárá* by Hindus, *tamand* by Musalmáns, and generally *sáfá*; a sheet for wrapping round the body (*chádar*), and a *pagri* for the head. A well-to-do man, or any one in his holiday garments, would probably wear a pair of long drawers (*paijáma*) instead of the *sáfá*, and perhaps a long outer coat (*choga*). The women's wearing apparel consists of a pair of drawers (*suthan* or *paijáma*), short coat (*kurti*), petticoat (*ghagra*), and sheet for putting over the head and body (*chadar* or *dopatta*). The cultivator's wife does not ordinarily wear both drawers and petticoat. In holiday times the women's garments are gay with many colours; the women in the hills especially have pretty parti-coloured petticoats. The clothes above enumerated are still generally of country manufacture, but the use of English cloth is becoming more the fashion; and holiday garments are generally made of the latter material. But for rough work the country cloth is preferred as being more durable, and for this reason English cloth has not yet succeeded in supplanting the native material.

Divisions of time.

The recognised divisions of time are as follows :—

Among Hindus.	Among Muhammadans.	Corresponding English time.
Tarke or *barawela*	*Barawela*	A couple of hours before sunrise.
Munhanera (lit., *Munh andhera*)	*Namazwela*	A little before sunrise.
Sawera	*Fajar*	Sunrise.
Chhawela	*Chhawela*	About 8 or 9 A.M.
Rotiwela	*Rotiwela*	About 11 A.M.
Dopahar	*Dopahar*	Noon.
Laudewela	*Laudewela*	About 3 to 5 P.M.
Tarkalan	*Sham*	Sunset.
Khaopiya	*Khaopiya*	About 7 P.M. in winter and 8 P.M. in summer.
Adhirat	*Adhirat*	Midnight.

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Social Life, Food.

The common food of the ordinary agriculturist is wheat, or wheat and gram mixed, in the summer, and maize in the winter. Wheat and gram mixed is much more common than wheat alone among most working men, as it is cheaper and more satisfying. A man generally goes to his work early in the morning without eating anything, unless some bread has been left over from the previous day. Breakfast is eaten at 10 or 11 o'clock, consisting of bread, *dál* and vegetables, with buttermilk to drink. The evening meal, when the day's work is over, is much the same. Buttermilk is the staple drink of all members of a family, fresh milk being generally used only for making *ghí*. The *ghí* is sold by the poorer house-keepers, and oil used instead for cooking. Vegetables form a large part of the daily food, and from October to December, when *sarson* is available, a large quantity of it is eaten, and the consumption of grain reduced accordingly. Women likewise feed twice a day, and children three or four times; but in the afternoon the women often eat a little grain parched at the public oven. There is little variety in the food except on holidays, when a few special delicacies and sweetmeats are indulged in. *Gur* is often eaten, and while the sugarcane is being pressed, a good deal of cane is chewed and great quantities of the raw juice drunk. Meat is a luxury among Musalmáns and the Rájpúts of the hills.

The following note regarding the food of the people was furnished by the district authorities for the Famine Report of 1879:—The annual consumption of food grain by a family consting of a man and wife, old person, and two children, estimated in seers is shown in the margin.

Grain.	Agriculturists.	Non-Agriculturist.
Maize	720	320
Wheat	400	680
Gram	160	100
Mash and *Moth* ...	160	140
Rice	80	160
Barley	80	...
	1,600	1,400

Amusements.

The amusements of the people consist of both athletic exercises and games of skill, played with counters or pebbles or cards. Some of the athletic games are something like those played in England, such as hopscotch, touchlast, tip-cat, leapfrog, &c.; they are generally played on a piece of sandy ground, often the bed of a *choh*. In games played with equal numbers on each side, the sides are chosen in the following manner: The two captains (*janethú* or *hari*) sit down together, and the rest of the players pair off as equally as possible. Each pair of boys then, having privately arranged to represent two separate articles, *e.g.*, a sickle and spade, comes up to the captains, and one of the pair says, *Dik dik, daun daun,* which apparently has about as much meaning as the analogous English nursery saying, "Dickory dickory dock;" one of the captains then observes *Tera bhala howe,* "good luck to you:" the other captain is then asked which he will have, a sickle or a spade; and as he chooses,

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Amusements.

the boys take sides. The prize in most of these sports is a ride on the backs of the losing party, and it is always the boys who are picked together as above described who ride on each other's backs. Grown up men have wrestling, a kind of single stick with small shields, lifting weights, &c. The games of skill are of various kinds, and would take too much space to describe.

Customs connected with birth.

There is general rejoicing in a house when a son is born; numbers of congratulations are offered, and little presents brought which are the perquisite of the midwife (*dái*). The common *khabal* grass is an ordinary sign of congratulation, the happy father having some of it put into his *pagri* by his friends and neighbours. The women also visit the mother, and sing songs at her house. The father on his part is supposed to show his joy by a distribution of *gur* and pice to the poor. If a girl is born there are no congratulations, no singing, and no distribution of charity.

Customs connected with death.

The customs connected with death are comparatively simple among Muhammadans, but more complicated with Hindus. With the latter a child of less than five years is buried; if over five, the body is burned. The elder brother, or father, or near relation performs the funeral obsequies, and apparently the numerous intricate ceremonies he has to perform during the days of mourning are especially designed to prevent him from dwelling too much on his grief. The women who accompany the bier to the burning ground always lament vociferously; it is the right thing to do, even if very much grief is not felt. The people who benefit at a funeral, as at most other domestic occurrences, are the Bráhmins and barbers.

Customs regulating betrothal and marriage.

Betrothal among Hindus takes place in the years of infancy. Boys are sometimes married at the age of nine to twelve, and girls sometimes at the age of from five to seven. Among the higher classes of Hindus marriage of girls is sometimes postponed to near the age of puberty. Among Rájpúts, it is said, marriage takes place later than among other classes; the rule being, as Mr. Kensington points out, that the more strictly *pardáh* is observed, the less is the supposed necessity for an early marriage. The Rájpúts often, perhaps generally, do not marry their daughters before they are 16: sometimes not until they are 20 or 25. It is probable, however, when the marriage is delayed beyond the 19th year, there is some difficulty in finding a match of suitable blood, for Rájpúts have the strictest rules as to the *gôts* or septs into which their daughters may marry, and generally follow a law of *hypergamy*. Among Bráhmins and Khatris if a man remain a bachelor till he is of full age, it becomes a difficult thing for him to get a wife, because all the girls who might suit him are either betrothed or

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Customs regulating betrothal and marriage.

married off. A man of 30 who has never been married, or a widower of mature years has sometimes to pay among the upper classes of Hindus Rs. 1,500 to Rs. 2,000 for a bride. Among Muhammadans boys are sometimes married at the age of 12 or 15, and girls at the age of from 8 to 12; but among the upper classes marriage of girls is often deferred till puberty or even till some time after it. Among the lower classes girls are married at an early age, or sometimes, following the example of Hindus, during infancy. These are indications of a general rule that among Muhammadans of the old stock, girls are married at from 15 to 18; while Muhammadans whose conversion to Islám is of comparatively recent date, cling somewhat to the Hindu fashion of their forefathers.

In former days it was considered very disgraceful for a man to sell his daughter, and he would have been excluded from his caste for doing so. But now there is not so much delicacy, and it is not uncommon for a man to pay a sum of money in public before witnesses for a girl, taking in return, until the marriage comes off, a bond for the amount, so that if the girl's father refuses to consummate the marriage, the money can be sued for as an ordinary bonded debt. The marriage expenses in an ordinary Rájpút, Bráhman, or Khatri family amount to about Rs. 300, and less in the lower castes; but of course they often amount to a great deal more, and sometimes less. Marriage expenses are, however, sometimes considerably reduced by the custom of *tambol*, when friends and relations who attend the wedding bring money presents to the bride's parents, to be repaid eventually on like occasions in their own families. Among *chúhras* especially, that is in the lowest caste of all, this habit of *tambol* is so common that a marriage among them is sometimes almost a paying speculation. The Muhammadans have nothing approaching the strict rules and restrictions obtaining among Hindus, but caste and clan are considered by them also to a certain extent, especially among those who, like the Musalmán Rájpúts, are comparatively recent converts to Islám. The favourite months for weddings are *Jeth* and *Hár*, when the spring harvest has been gathered in and there is not much work to be done in the fields. The months of *Poh* and *Katak* are considered unlucky among Hindus, and Muhammadan marriages do not take place during the fast of *Ramzán* for obvious reasons.

Polygamy, though allowed both by Hindus and Muhammadans, is not generally practised; much depends on a man's means. The re-marriage of widows among Hindus is forbidden among the higher tribes, but such tribes as Jats, Sainis, Chángs, or Báhtis, Kanets, and Mahtons allow it; indeed, the two latter tribes maintain that they were originally Rájpúts, and were degraded for beginning the practice of *karewa*, as widow re-mariage is termed. The Bhátias will not allow their daughters to become second wives, so that polygamy is

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Customs regulating betrothal and marriage.

practically unknown among them. Polyandry is not openly practised. There exists among the Jats a feeling that a woman brought by marriage into the family remains the property of the family, and on the death of the husband she is claimed almost as by right of inheritance by a surviving brother. Widows among Hindus do not re-marry except among certain tribes. Among Muhammadans the re-marriage of widows is disliked by the higher classes; but this seems to be a reflection of Hindu feeling only. The *tahsildár* of Una reports:—"*Karewa* has begun in this *tahsíl;* a woman of 16 years of age "at Daulatpur is the first instance." The marriage of a widow is commonly practised by the Jats, and it is now at least not unknown among Rájpúts.

Customs regulating inter-marriage.

Mr. Coldstream has written a very full account in the Census Report of the customs regulating inter-marriage. He says:—

"The very complicated marriage relations which obtain among many of the castes and religions in this country, and specially among the upper classes of Hindus, is a condition of things almost unique among mankind, and affords an interesting, if rather intricate, field of inquiry to the ethnologist. Among Khatris, Rájpúts, Bráhmins, and to a less extent among other classes, the general conditions are fixed by three sets of social laws or rules, which, like other social laws among the Hindus, possess somewhat of a religious sanction.

"First, there are certain *gôts* or septs within which, owing to relationship with them by birth, marriage is forbidden. These are for the most part strictly defined for all Hindus of the upper classes. This may be called the law of exogamy, a term already used in ethnography.

"Secondly, there are among many classes of the people, especially the Hindus, and among them especially the Bráhmins, Khatris, and Rájpúts, rules defining the septs or *gôts* to members of which daughters may be given in marriage. Speaking loosely, a Hindu of high caste can take a bride from almost any *gôt* within his own caste, provided she be not of a *gôt* within prohibited degrees, and thus excluded by the rule of exogamy above alluded to. But the high caste Hindu cannot, in many tribes of Rájpúts at least (and the same has been till lately true of the Khatris), give his daughter in marriage without degrading himself and her, except to members of certain *gôts* which are considered superior to his own; while for his son he takes a bride from a *gôt* inferior to his own. This may be for convenience, and for want of a better term (though I am not aware that the word has yet been used elsewhere) called the law of hypergamy. This custom or social law of hypergamy is very strictly observed among Rájpúts, and also among certain of the higher classes of Khatris; those, namely, known as *chárzáti* and *dháighari*. There are usually considered to be four classes or grades among the Hindu Rájpúts to the hills in this part of the Punjab. These classes embrace at least 109 *gôts*.

"The system of hypergamy has its disadvantages. For the daughters of Rájpúts of the first class there is but a narrow field from which husbands can come, and the higher in the social scale the

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Customs regulating inter-marriage.

family is, the narrower is the choice. So difficult often it is to marry Rájput girls of very high caste that they sometimes remain unmarried till they are 20 or 25 years of age. This difficulty was at the bottom of the practice of infanticide, which was, till within recent years, common among Rájpúts and certain other tribes. As it is considered unfortunate for a girl to remain long unmarried, this system causes much trouble and distress among the Rájpúts generally. To endeavour to mitigate the evil, and to bring about a more healthy state of matters, an effort was made in this district six years ago by Major Gordon Young, Deputy Commissioner. A large number of leading Rájpúts then signed an agreement that they would marry their daughters into those classes and *gôts* from which their own brides came, establishing a system of what may be called isogamy or matrimonial reciprocity. The agreement was signed by all the leading Rájpúts in the district. It was dated 20th February, 1876. This agreement has not been strictly adhered to, but the movement had, I believe, some effect, and I believe that among certain classes—for instance, the Bihàls of *tappa* Darera—daughters are now given in marriage to members of *gôts* who were not before considered eligible, *i.e.*, of sufficient social status. This custom of isogamy, or marriage among equals, which the Rájpúts tried by this agreement to introduce, is the custom followed now by many clans of Khatris, for instance, by the *bárahis* (or twelve family), and other clans. The tendency of the Khatri tribe seems towards a kind of social crystallization into bodies composed of a certain number of *gots*. Thus there are the *chárzáti*, *dháighari*, *bárahi*, *bunjáhi* (or *báwanjáhi*), and other divisions expressive of the number of the component septs. Among some of these an isogamous rule of inter-marriage within the body prevails, and there is a tendency to the extension of this rule. The tribes do not always lie still under these social fetters. With increasing intelligence and the growth of free institutions, social agitations and revolutions in respect of those old rules are not unknown. For the past 12 years, certain classes of Khatris of the Báhri and Rechna Doábs have, like the Rájpúts mentioned above, been agitating to extend the principle of isogamy, and free themselves from the necessity of contracting hypergamous alliances for their daughters. Two other well-known facts must be mentioned. *First.*—Among all classes of natives the expense of marrying a daughter is, as a general rule, excessive with regard to the means of the father. The expensiveness of marriages is one of the commonest causes of the ruin of families in the district. It seriously affects all causes and often leads to the loss of all landed property; for the paternal acres are sold or heavily mortgaged to pay the debt incurred to defray expenses of a daughter's marriage. *Secondly.*—Among Hindus, and also to a certain extent among Musalmáns, it is considered disgraceful to have a daughter of full age unmarried. It is a point of honour that a father make early and suitable arrangement for his daughter's marriage. As a result few native women remain unmarried. Even if lame, deformed, or blind they somehow get husbands. It is otherwise with men. It is difficult or well nigh impossible for a man who is blind, or much deformed, to get a wife. Among the 450,000 women of this district the single ones of mature age may be reckoned almost by tens.

"The law of exogamy commonly observed among Bráhmins and Khatris in the Central Punjáb may be stated as forbidding marriage of a son or daughter into the clan of the father, of the mother's father, of the mother's maternal grandfather, or of the father's maternal grandfather's *gót*. This restriction is not a very severe one, as among Khatris and Bráhmins, generally speaking, the *gôts* are numerous. Still it operates to close the door in eight directions for each contemplated marriage. To each boy four *gôts* are forbidden and to each girl a like number. The custom of hypergamy, *viz.*, that daughters must be married, if possible, in a superior class, is much more severe in its application and serious in its result. While this restriction as to marriage of daughters is so stringent, the son of the upper classes can take wives

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from a much wider field. Thus a Khatri of the Kapúr *got* must marry his daughter within one or two tribes, while his son may, without dishonour, fetch his bride from any one of 15 or 20 clans.

Effects upon female infant-life.

"This difficulty of marrying daughters has operated in past generations, probably for hundreds of years, to foster the barbarous custom of infanticide. Forty years ago many hundreds of female children were annually buried in this district immediately after birth. When several female children were born in succession, the destruction of the last born was carried out with the following observance:—A piece of *gur* was placed in the mouth of the child, a skein of cotton was laid on her breast, and the following incantation recited two or three times:—

'Gur khaen, puni kathen,
Ap na aien, bhaiya ghathen.'

Which may be translated—

'Eat *gur*, spin your thread,
We don't want you, but a brother instead.'

"The infants were put into *ghards* or water pots, and buried in the ground. Sometimes a Bráhmin or Banya would rescue the child and bring it up as an adopted daughter—an act of great religious merit, and several living memorials (women who had in infancy been so rescued) are or were till lately to be found in the district."

Since British rule female infanticide has been practically suppressed, and few cases of it occur now; though it is probable that as girls are not so much thought of as boys among the higher orders, they are not so well tended, and more frequently succumb to infant maladies. When the Jullundur Doab was annexed, a deputation of Bedis came to remonstrate with the Commissioner (Mr. J. Lawrence) against the prohibition of their time-honoured custom of destroying their female children. One cause of the preservation of girls is the very common practice now obtaining of taking money for a daughter married into a lower class, or to a man who is either old or deformed. (For further information regarding infanticide, see *ante*, Section A, page 30.)

Language.

Table No. VIII. shows the numbers who speak each of the principal languages current in the district, separately for each *tahsil* and for the whole district. More detailed information will be found in Table IX. of the Census Report for 1881, while in Chapter V. of the same report the several languages are briefly discussed. The figures in the margin give the distribution of every 10,000 of the population by language, omitting small figures. The language talked in the district is Panjábi. In the towns it merges into Urdu, and in the hills into the Pahári dialect. Indeed, a man coming from the hilly part of the district is easily detected, both from certain special words he uses and from the peculiar hill twang so different from the pronunciation in the plains; still the language of

Language.	Proportion per 10,000 of population.
Hindustani	13
Pahari	2
Panjabi	9,985
All Indian Languages...	9,999
Non-Indian Languages...	1

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Social Life.

Education.

the hills is more Panjábi than Pahári; and those who know Panjábi have no difficulty in understanding, and being understood by, the hill people.

Table No. XIII. gives statistics of education as ascertained at the census of 1881 for each religion and for the total population of each *tahsíl*. The figures for female education are probably very imperfect indeed. The figures in the margin show the number educated among every 10,000 of each sex according to the census returns. Statistics regarding the attendance at Government and aided schools will be found in Table No. XXXVII. The distribution of the scholars at these schools by religion as it stood in 1881-82, is shown in the margin. Thus nearly seven per cent. of the males, and about 3½ per cent. of the total population only, are either under instruction or can read and write. This is not a large proportion, but there has been some progress since 1868, when the return showed less than two per cent. of the population as educated. The statistics of indigenous schools not entirely supported by Government are shown in the margin.

	Education.	Rural population.	Total population.
Males.	Under instruction ...	135	168
	Can read and write ...	441	519
Females.	Under instruction ...	1·0	1·5
	Can read and write ...	2·3	3·9

Details.	Boys.	Girls.
Europeans and Eurasians ...	...	...
Native Christians	...	...
Hindus	366	...
Musalmans	226	...
Sikhs	23	...
Others	4	...

Tahsil.	No. of Schools.	No. of Scholars.
Hoshiarpur	59	777
Garhshankar	65	778
Dasuah	94	774
Una	22	375
Total ...	230	2,704

There is one printing press at work in the town of Hoshiárpur; but no newspaper or periodical is published in the district, nor are there any *Anjumans* or similar societies.

Character and disposition of the people.

The character and disposition of the people is thus described by Captain Montgomery :—

"The people of this district are quiet and law-abiding. The criminal statistics do not show any large amount of heinous crime; petty thefts and burglary are common in the plains, but rare in the hills. But the district has the unenviable notoriety of being the most litigious in the province, so much so that a staff of seven Munsiffs, besides Extra Assistant Commissioners and other officers, manage, with difficulty, to dispose of all the civil suits. Under these circumstances it is not to be wondered at that pleaders also flourish, and at the present time there are numerous pleaders, *mukhtárs*, and revenue agents practising in the district. Women are a fruitful source of dispute here as they are all over the world. Truthfulness unfortunately is not one of the common virtues."

Chapter III. C.

Religious Life.

Poverty or wealth of the people.

Tables Nos. XL., XLI., and XLII. give statistics of crime; while Table No. XXXV. shows the consumption of liquors and narcotic stimulants.

It is impossible to form any satisfactory estimate of the wealth of the commercial and industrial classes. The figures in the margin show the working of the income tax for the only three years for which details are available; and Table No. XXXIV. gives statistics for the license tax for each year since its imposition. The distribution of licenses granted and fees collected in 1880-81 and 1881-82 between towns of over and villages of under 5,000 souls, is shown in the margin. But the numbers affected by these taxes are small. It may be said generally that a very large proportion of the artisans in the towns are extremely poor, while their fellows in the villages are scarcely less dependent upon the nature of the harvest than are the agriculturists themselves, their fees often taking the form of a fixed share of the produce; while even where this is not the case, the demand for their products necessarily varies with the prosperity of their customers. Perhaps the leather-workers should be excepted, as they derive considerable gains from the hides of the cattle which die in a year of drought. The circumstances of the agricultural classes are discussed below in Section E.

Assessment.		1869-70.	1870-71.	1871-72.
Class I.	Number taxed ...	111	1,195	256
	Amount of tax ...	8,643	23,043	2,269
Class II.	Number taxed ...	264	284	201
	Amount of tax ...	4,244	7,071	2,848
Class III.	Number taxed ...	64	158	62
	Amount of tax ...	369	6,166	2,612
Class IV.	Number taxed ...	14	69	13
	Amount of tax ...	784	3,702	1,720
Class V.	Number taxed ...	...	92	...
	Amount of tax ...	...	9,627	...
Total ...	Number taxed ...	443	1,798	532
	Amount of tax ...	14,040	50,209	9,449

—	1880-81		1981-82	
	Towns.	Villages	Towns.	Villages
Number of Licenses	889		203	662
Amount of Fees ...	15,075		4,085	9,870

SECTION C.—RELIGIOUS LIFE.

General Statistics and distribution of religions.

Table No. VII. shows the numbers in each *tahsil* and in the whole district who follow each religion, as ascertained in the census of 1881, and Table No. XLIII. gives similar figures for towns. Tables III., IIIA., IIIB., of the report of that census give further details on the subject. The distribution of every 10,000 of the population by religions is shown in the margin.

Religion.	Rural. population.	Urban. population.	Total population.
Hindu ...	6,237	4,618	6,104
Sikh ...	680	476	663
Jain ...	3	112	12
Musalman ...	3,079	4,785	3,219
Christian ...	...	8	1

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Religious Life.

General Statistics and distribution of religions.

The limitations subject to which these figures must be taken, and specially the rule followed in the classification of Hindus, are fully discussed in Part I., Chapter IV. of the Census Report. The distribution of every 10,000 of the Musalmán population by sect is shown in the margin. The sects of the Christian population are given in Table IIIA. of the Census Report; but the figures are, for reasons explained in Part VII., Chapter IV. of the report, so very imperfect that it is not worth while to reproduce them here.

Sect.	Rural population.	Total. population.
Sunnis	986	987
Shiahs	3·2	3·1
Others and unspecified ...	12·0	9·8

Table No. IX. shows the religion of the major castes and tribes of the district, and therefore the distribution by caste of the great majority of the followers of each religion. A brief description of the great religions of the Punjab and of their principal sects will be found in Chapter IV. of the Census Report. The religious practice and belief of the district present no special peculiarities; and it would be out of place to enter here into any disquisition on the general question. The general distribution of religions by *tahsíls* can be gathered from the figures of Table No. VII.; and regarding the population as a whole, no more detailed information as to locality is available. But nearly the whole of the residents of the hills are Hindus, except the Gújars, many of whom are Muhammadans; and as a great part of the Jats, and all the Sainis and Mahtons, are also Hindus or Sikhs, Muhammadans are likewise in the minority in the plains. The marginal figures show the number of the three main religions in each *tahsíl.*

Tahsil.	Hindu.	Sikh.	Musalman.
Hoshiarpur ...	117,831	16,199	104,941
Dasuah	105,057	9,142	104,026
Una	174,318	9,897	23,845
Garhshankar ...	152,979	24,546	57,381
Total ...	550,185	59,784	290,193

The preponderance of Hindus in the hill *tahsíl* of Una is apparent. The only *tahsíl* where Hindus and Muhammadans are nearly equal is that of Dasúah. Here it may be said generally that in all the north portion, that is in the hills and in the plains bordering the Kángra district, the people are Hindus. Along the river and in the centre of the *tahsíl* Musalmáns are in the majority; while in the south-east they are pretty equally divided. In the Hoshiárpur *tahsíl* the villages along the hills (*kandi*) are inhabited by Hindu Rájpúts, Bráhmins, and Muhammadan Gújars. Next there is a line of Musalmán Pathán villages, and in the rest of the tract Hindus

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and Musalmáns are pretty well amalgamated. In Garhshankar the *kandi* villages are inhabited by the same religions as the Hoshiárpur *kandi*. The northern part of the plains is nearly all Jat Sikh or Mahton Hindu. In the centre Musalmáns and in the south Hindus are in the majority. The river villages are nearly all occupied by Musalmáns.

Hindus and their sects.

Mr. Coldstream writes in the District Census Report of 1881 :—

"The Hindus are both Vaishnuis and Shaivis, but there is a considerable amount of ignorance in the popular apprehension of the difference of sect and ritual. It is probable that most Rájpúts and Banyas follow the worship of Shiv chiefly, but perhaps the Vaishnuis preponderate throughout the whole body of Hindus in the district. A large proportion of the Hindus are devoted to the worship of the goddess Deví; particularly are the women addicted to this, and the people of the hilly tracts. The devotees of Deví or Durga are called Shaktak. The worship of saints, such as Sakhi Sarwar or Sultán, and of the hero Gugga, the superstitious cult of the tutelary deities of the hills, the Sidhs, Kála Bír, Náhar Singh, and the Fairies, are perhaps more commonly observed by a large proportion of population than the ordinary observances of Hinduism. (See below).

Bairágis.

"Among the better known classes of *religieux* or devotees, the Bairágis are rather numerous in this district. There are no less than eight Bairági *mahants*, whose monasteries are scattered from one end of the district to the other. The Bairágis are celibates, but the *mahants* do not abstain entirely from mixing in the world and engaging in secular business. Some of the *mahants* of this district are well educated and even learned men, and have some knowledge of Sanskrit.

Dádúpanthias.

"A peculiar Hindu sect which deserves a passing notice, as to some extent localized in this district, is that of the Dádúpanthias. There are colonies of them in at least six villages of this district. They follow the tenets and worship of Dádú who lived at Nirána in Jaipur territory, about 330 years ago. He is regarded as an incarnation of the deity. Sundar Dás and Rajabji are among the best known of his followers. Sundar Dás compiled a book called 'Sakya,' a compilation of hymns and religious composition said to resemble the Sikh *Granth* in its doctrine. Dádú seems to have inculcated faith in 'one living and true God.' To this day the Dádûpanthias use the phrase '*Sat Rám*,' the true God, as a current phrase expressive of their creed. He forbade the worship of idols and did not build temples; now temples are built by his followers, who say that they worship in them 'the book.' There has crept into the brotherhood a worldly spirit, and they have become merchants.* This spirit, however, is not countenanced by the teaching of their Guru, who appears to have preached asceticism. He would take no lands or gifts, but directed his followers to beg their bread and worship God. They are still nominally a celibate sect, and they appoint *chela* or disciples; but I find that a large number have broken the rule and taken to marriage. Their principal books, besides the *granth-sakya* above mentioned, are the '*Dádúbhání*' and the '*Jamnlíla*;' the latter contains accounts of the Guru and his followers.

Sikhs.

It will have been apparent that the majority of the Sikhs are to be found in *tahsíl* Garhshankar, and this is especially the case in the police jurisdiction of Mahlpur, which is almost entirely composed of villages owned by Jat Sikhs, who are, for industry, manly bearing, and general prosperity, the best class in the district. In other parts also many of the Jats and Sainis

* More specially grain merchants.

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Religious Life.

Sikhs.

are Sikhs, and in *tahsíl* Una most of the Sikhs will be found in *talúka* Jandbari near the town of Anandpur Mákhowál, famous as having been the head-quarters of some of the Sikh Gurus, and especially of Guru Govind Singh. Sikhs generally acknowledge that their religious adherents are yearly decreasing, for, unlike a poet, a Sikh *fit non nascitur*, and not all Sikh parents will now go to the trouble of having their sons initiated. It was different under the Sikh rule when there were many wordly (as well as spiritual) advantages gained by being a Sikh. Mr. Coldstream writes :—

"Many of the Sikhs of this district are loose in their observance and practices as compared with those of other parts of the country, and do not follow closely the traditions of Guru Govind Singh; many are not, as Sikhs would express it, *panch kakkeh ke Sikh*,—*i. e.*, they do not follow the rule which makes it obligatory on a religious Sikh, a true disciple of Guru Govind, to wear on his person the *kes* or long lock of uncut hair, the *kard* or knife, the *karrah* or iron armlet, the *kach* or short trowsers, and the *kangah* or comb. All, however, I think, wear the *kes* and *kach*; the looseness of their observance in respect of their religious rules is that they have discarded the iron articles *kard* and *karrah*. The Sikh Jats of Mahlpur do not practise the common Jat custom of *karewa* or re-marriage of widows to one of the family. All, however, have not abandoned the practice; these latter are called *talle* or lower."

Akbari Darbári.

There are a number of the Jat villages in this district which enjoy the distinction of being villages of the so-called Akbar's Darbár. When Akbar was about to marry the daughter of the Jat, Mehr Mitha, in the Manjha, he summoned the people of 35 Jat villages and 36 Rájpút villages to the wedding. These villages are collectively called Darbár. Of the Sikh Darbár villages, there are in this district: Garhdiwála, Mahlpur, Budhi Pind, while Garhshankar and Hariána are among the Rájpút villages so distinguished.

Udásis.

Among the sects or classes of devotees allied to Sikhism, that of the Udásis is rather prominent in this district. Sri Chand, son of Guru Nának, founded the sect. There are four separate *dhuan* or orders among Udásis. There are three well-known shrines in this district :—(*a*) The shrine of Charan Kaul (lotus tread), near Anandpur, shrine of the Balúhasna Udásis. (*b*) The shrine of Bahádarpur, close to Hoshiárpur. (*c*) That of Chinighâti in the outer chain of the Siwáliks. Both the latter are shrines of Phúl Sáhib Udásis. The other two branches of the sect are—Almast Sáhib, represented at Jagannát; Gobind Sáhib, represented at Shikárpúr in Sindh.

Nirmalas.

The Nirmala Sádhs also claim a notice here. Their name signifies "the stainless." They are a branch of celibate devotees of the Sikh faith. The head-quarters of the Nirmalis appear to be in the Patiálá State, but they are well-known and apparently not uncommonly met with throughout the Sikh region of the Punjab. There are three well-known monasteries of this sect in this district (at Múnak, Adamwál, and Alampur Kotla), and many smaller ones. The Nirmalis practise the Sikh ritual. The Nirmali Sádhs wear the usual ochre clothing

of Indian *fakírs*, which is not permitted to ordinary Sikhs. The yellow coloured clothing is said to ensure to the wearer greater success in begging. The Nirmali Sádhs are well behaved and benevolent in their ideas. They have had differences with the Nihangs with regard to their worshipping at the great Sikh shrine of Abchalla Naggar in the Dekhan, and they are looked upon as non-conformists by the orthodox Sikhs.

Jain Bhábras.

The Bhábras of this district are a very curious class. They need special mention, for they are comparatively numerous in the town of Hoshiárpur, and many of the most wealthy and energetic traders here are Bhábras. They profess the Jain or Saráogi faith; they worship Párasnáth, and have a temple built in his honour. They differ, however, from the strict Jains, and consider themselves as good Hindus. They revere the Bráhmins, and some of them, the Khandairwáls, wear the Bráhminical thread and observe other Hindu practices. In respect of birth the Bhábras are Súdras. They are divided into two sects, Pújare and Dhundie. Their priests are called Púj. The Pújare worship in the temple and adore the image of Párasnáth, revere the Bráhmins, and observe other Hindu practices. These observances are not kept by the Dhundie, who do not worship the temple and image of Párasnáth, though they profess faith in his name. The Púj or priests of the Dhundie go about with a piece of cloth fastened to their upper lips to avoid inhaling small insects. The Bhábras avoid drinking and eating in the dark.* Their priests (of both Pújare and Dhundie) have a broom called *bahári* with which they sweep the road before them to avoid the supposed guilt of killing insects by treading them under foot. They have a curious prejudice in not deeming it allowable to peel vegetables or cut up or prepare them for the pot; when cooked, however, they will eat them; and a Bhábra woman will ask her neighbour to send her some vegetables cut and ready for boiling.

Village deities and saints.

Mr. Coldstream has written so fully regarding village deities and saints that we cannot do better than continue quotations from his Report:

Sarwar Sultán.

"Among forms of faith and religious observance which deserve special mention for this district, is that of the Sultánis, or followers of Sakhi Sarwar. This is a very curious sect, and it is, as far as I know, confined to the Punjab. Its adherents are to be found in the plain portion of the district from end to end; they are very numerous and are to be found in almost every village, among all castes of the Hindus, and principally the lower, and among a few of the Muhammadan tribes. They worship the saint Sakhi Sarwar Sultán of Nigáha. This saint's name was Sultán. He was originally of Baghdad, and he lived 600 years ago at Sháhkot, near Mooltán. His principal shrine is at Sakhi Sarwar in the Dera Ghází Khán district. Large bodies of pilgrims visit it every year from this and other parts of the Punjab. These bands of pilgrims are conducted by professional guides call *Bharáis*. The worship of Sakhi Sarwar is very common among the Gújar tribe and among others of the less educated classes of the Punjab population. Where the worshippers

* They always strain water through a cloth before drinking.

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Sarwar Sultán.

are numerous in a village, there is a small shrine or temple* erected in the village. It is a small domed building like a Hindu tomb *(samádh)*, but may be distinguished by having at each corner at the base of the dome a small minaret or dwarf spire. Among the observances of Sultánis is the prohibition of *jhatká*, or animal food slaughtered by beheading according to the rite of the Hindus; while *halál*, or animal food slaughtered according to the rite of the Musalmáns, is allowed. Persons of any persuasion may become Sultánis without abandoning their own religion. The worship of Sultán is particularly common among the women of the district; Khatránis and even Bráhminis worship him. The commonest form of worshipping Sultán is by sleeping upon the ground instead of on a bedstead. This is called *chauki bharna*. This cult of Sakhi Sarwar or Sultán is interesting from a scientific point of view as exhibiting an absorption by Hindus into their domestic religion of some of the features of the Muhammadan worship.

Guggá.

"Another hero, a purely Hindu one, much worshipped by the lower classes in this district, is the famous Guggá. The Gújars and other of the less advanced tribes of the Hindus affect his worship, but his devotees are exceedingly numerous in the Hoshiárpur and Kángra hills. Many Rájpúts are to be numbered among his votaries. Guggá was a Rájpút hero of the Chauhán clan who lived at Garh Dandera near Bindrában, in the time of Rai Pithora, King of Delhi, about the year 1140 A.D., and he lived some time in Bhatinda. There is a stirring legend about his prowess and his eventual disappearance in a crevice of the earth, all but the point of his spear, which remained above ground. The legend goes that before he disappeared he became a Musalmán. The snake is sacred to Guggá, because he disappeared in the earth, and representations of snakes are part of the rude ornamentation of his shrines. There is a very celebrated shrine sacred to Guggá in the Kángra district called Shibbo-ka-thán. Here the resident priests pretend to cure the bites of snakes, and patients are carried to the shrine from long distances.

Sidhs.

"A very common form of worship in the low hills of Hoshiárpur and Kángra is that of *Sidhs* or deities, more or less localized. Monier Williams says: 'The Siddhas are semi-divine beings supposed to possess purity, called Sadhyas in the earlier mythology.'—(Manu I, 22). The principal *Sidh* in these hills is Diwat Sidh in Tatwál village, near the south boundary of the Kángra district, but there are a great many others. There are 10 or 12 *Sidhs* or local shrines in the district of more or less sanctity. The *Sidh* worship is said to be a branch of *Shiv* worship. The *Sidhs* are the local divinities of the outer Himalayas, and as in the case of the altars of Baal, their shrines are found on the tops of the green hills.

Other tutelary deities.

"Besides the *Sidh* there are certain tutelary deities much worshipped in the hills, especially by women; they are *Kála Bír*, *Náhar Singh* and the *Parián* or Fairies; they have no local or particular place of worship, but are strictly domestic deities. Their images are seldom made, except when rudely stamped on silver-plates worn as charms suspended by a thread round the neck or as armlets. For the ceremonial worship of *Kála Bír* and *Náhar Singh* a black and white goat respectively is kept in the house. These tutelary deities are believed to be constantly plaguing mortals with every kind of ill. There are certain priests or ministrants called *chelas*, who are supposed to know the mind of these deities, to be able to explain it to the people, and to perform ceremonies to avert their wrath. The *chelas* are scattered over every few miles of country, and make a good thing out of the superstitions of the people. Among the lower classes of Musalmáns, such as Gújars, and perhaps among the women of the villages generally, the worship or propitiation of *Mián Bíbi* is common. *Mián Bíbi*, the old man and his wives, is represented on silver charms worn on the person, as a rude male figure attended by two females, one waving a *chauri* over him, the

Mián Bíbi.

* Called Makán.

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Superstitions.

other filling his *hukká*. The worship of *Mián Bíbi* is a rude form of superstition very widely spread in the district."

There are numberless other superstitions common to all ill-educated people, especially among the people of the hills. The evil eye is universally believed in. If a Hindu's mare foals in the daytime it is unlucky, and the mare and foal should be disposed of. It is also unlucky if a cow give her first calf in *Bhádon* or a buffalo in *Mágh*, while a child born in *Kátak* is considered equally unfortunate. Charms are commonly worn by children of all religions, and a charm hung over the gateway of a village is said to cure any disease prevalent among the cattle that pass under it. In agricultural operations there are many odd superstitions. The land sleeps on certain days in the month, and neither ploughing nor sowing should be begun on one of these days, though apparently there is no harm in continuing such an operation if begun on a previous day. It is also considered unlucky to plough at all in *Jeth*. If land has been sown with a *rabi* crop, and the seed fails to germinate, or is otherwise destroyed, it should not be resown; but this is not the case with the *kharíf* crop, which may be resown as often as required. A capital account will be found in Mr. Purser's Report of the Montgomery District (Part I., Chapter IV., para. 11) of the precautions necessary to prevent demons and goblins from making away with the grain when it lies on the threshing floor. The same precautions are required in this part of the Punjab. One form of superstition common in this part of India is, that it is considered unlucky to mention the names of certain places before breakfast. Thus Jaijon is called Phallewáli; Talwára, Kaliada; Khwáspur, near Hoshiárpur, Piplánwálá; Saristhpur, near Shám, Kasba, and so on. The idea apparently is that these places were originally the sites of special oppression, such as the location of Sikh toll-posts, &c., and that they thus became unlucky. These are only few instances of the superstitions common among the people. No doubt, as each generation becomes more enlightened and better educated, the belief in the old superstitions will be gradually lessened.

Fairs, festivals, holy places, and shrines.

The principal fair of the district is that held at Anandpur Mákhowál at the *Holi* festival. The principal shrines at this place are as follows:—

(1) Gurudwára Kesgarh, where Guru Gobind Singh administered the *pahl* to his first five disciples, making them *Singhs*, and declaring them to be the *Khálsa*.

(2) Gurudwára Anandpur Sáhib, said to be the site of Guru Gobind Singh's own house. This is the shrine *par excellence* of the Nihang sect.

(3) Gurudwára Tegh Bahádar, where the head of the Guru, who was killed at Delhi, was burned by his son, Guru Govind Singh.

(4) Manji Sáhib Kesgarh, where it is said Ajít Singh and Jajhar Singh, sons of Govind Singh, used to play.

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(5) Damdama Sáhib, said to be the place where the ceremony of installation of Guru Govind Singh took place and where he used to sit at the *hola* and receive offerings and worship.

(6) Manji Sáhib Tikká.—This is the place where most of the offerings to the Sodhis are made. It is said that Guláb Rai, second cousin of Guru Govind Singh, and brother of the ancestor of the Sodhis, used to sit here as representative of the Guru when the latter was absent from Anandpur, and here the present head of the Sodhis sits in State to receive worship and accept offerings.

(7) Holgarh.

(8) Gurudwára Mái Jíta.

Both these shrines are in the village of Agampur, adjoining Anandpur. The former is supposed to be at the spot where the Guru used to play *hola,* and the latter is sacred to the memory of the Guru's wife, Mái Jíta.

(9) Lohgarh Sáhib.—This is also not in Anandpur, but on the further bank of the branch of the Sutlej, called the Himaiyati, which flows past the town on the south.

The first two Gurudwáras are the special places where most young men are initiated into the Sikh religion. Offerings are presented at each of the shrines and taken by the attendants. By far the largest offerings are made at the Manji Sáhib Tikká, and each of the Sodhis has a representative present to note the amount of each offering; the total is eventually divided, after setting aside a special allowance for the Tikká or *Bari Sarkár* as he is called. Each Sodhi, however, gets separate dues from his disciples at his own residence.

The *Holi* fair at Anandpur lasts two days, and on the afternoon of the second day the devotees of the various shrines bring out from each its particular standard, which they carry, with singing and music, to the neighbouring *choh.* The sight when all the standards have been collected is interesting and picturesque. The processions of priests and worshippers clustering round their respective standards move slowly about, accepting offerings and bestowing blessings on the people. The dark standard of the Anandpur Gurudwára, accompanied by Nihangs clad in dark blue clothes and conical head-dresses encircled with steel quoits, is specially worthy of notice. Many of the Nihangs are mounted and rush wildly about, frantically gesticulating and shouting, and bearing themselves as if engaged in defending their standard against a foe. Now and then a deep toned chant rises from one of the groups, singing the praises of their Guru. The Sodhis come out on their elephants and caparisoned horses and move through the crowds, and the *Bari Sarkár* on an elephant, with *chauris* waving over his head, receives the obeisance of the people and accepts offerings. The people collected on this occasion number some 30,000. Towards evening the standards move slowly towards the town, and are

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carried back as if in triumph to their respective shrines, and at sunset the crowds melt away, and many of the worshippers move homewards. This fair has always been considered of some political importance, owing to the presence of many fanatical Nihangs. On one occasion, in 1864, a missionary of the Ludhiáná Mission was killed by a Sikh fanatic, and it is always considered expedient to depute a Magistrate of experience and the District Superintendent of Police with a strong police guard to be on the spot. Taking place as it does at the *Holi* festival, there is a good deal of rough horse-play and much singing of obscene songs. Immediately preceding this fair large numbers of persons, some 20,000 or 30,000, visit the shrines at Kíratpur, distant six miles from Anandpur, and proceed thence to Anandpur. The shrines at Kíratpur are—

(1) Bába Gurdittá Sáhib, sacred to Gurdittá, son of Hargovind and father of Har Rái, the sixth and seventh Gurus. This shrine is situated on the crest of an isolated eminence and reached by a broad flight of steps and handsome paved approach. The buildings above, *viz.*, the temple, tank, and pavement, were built by Sardár Bhúp Singh of Rúpar, and the flight of steps by a Mahárája of Patiálá. The view from the temple over the plain watered by the Sutlej is very fine. It is said that Bába Gurdittá used to practise archery from this eminence.

(2) Takht Guru Har Rái, sacred to the seventh Guru, who was born and died at Kíratpur. His son Har Kishn was also born here.

(3) Manji Sáhib marks the spot whence Bába Gurdittá is said to have discharged an arrow which fell in the plain below at a place called Pátálpuri long used as a burning ground for the Sodhis.

(4) Khángáh Badhan Sháh.—Badhan Sháh, a Muhammadan, was a great friend of Bába Gurdittá, and the latter is said to have ordered all Sikhs who came to worship, to pay their respects at the tomb of his friend before coming to him.

The fair at Kíratpur is more respectably conducted than that at Anandpur. Considerable offerings, both of cash and sweetmeats, are made at the shrine of Bába Gurdittá. The food is distributed to all Sikhs present, and the cash appropriated by two principal families of Sodhis, the *Bari Sarkár* taking half. The attendants of the shrine are allotted a lump sum by the Sodhis for its maintenance.

The other principal fairs are held at the following places:—

Tahsíl Una. (1) Chintpurni.—Three fairs are held here, the first in *Chet* attended by about 10,000 persons; the second in *Sáwan*, when 40,000 are present; and the third in *Asoj* attended by the same number. The shrine, that of a Devi, is very celebrated. The offerings, said to amount to some Rs. 10,000, are taken by the *Pujáris* or hereditary attendants who are divided into rosters, all having their turn of the profits.

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(2) Pir Nigáhá.—This shrine is situated in Basoli, about five miles from Una. A cavern hewn out of the solid rock is said to be the handiwork of some *Pándas*, but has now been appropriated by the Muhammadans. A fair is held every Thursday in *Jeth*, when about 6,000 persons attend on each occasion, and many bring cattle to be cured of diseases. The offerings amount to about Rs. 1,000; some of this is expended on repairs to the tank, and the road leading to the shrine, the remainder being taken by the *Pujáris*.

(3) Panjgátra, at Babhaur on the Sutlej. This fair, held on the 1st *Baisákh*, is a purely religious festival. About 10,000 people collect and bathe in the river. The name is from five stones said to have been used by the sons of the Pándas in the game of *Panch Satára*, while their fathers served a period of asceticism. Bramawati, as this part of the Sutlej is called, is considered very sacred, and it is said that in *Sambat* 1947, when the Ganges will lose its sacred character except at Hardwár and other special places, this place will be more frequented.

(4) Máirí near Amb.—Dera Guru Barbhág Singh. One fair is held here at the *Holi* attended by 15,000 persons, principally Sikhs of this Doáb and from the Manjha and Málwa; and another fair at the *Baisákhi*, attended by half the above number, principally residents of the Kángra district. The offerings are said to amount to Rs. 4,000, and are taken by the Guru of Kartárpur. The *Holi* fair here is looked upon as the most respectable in the district.

(5). Dharmsál—An old *Thákardwára*. Fairs in *Baisákh*, *Assu*, and the *Holi*, attended principally by disciples of the *mahant*. The present *mahant*, Thákar Dás, is noted for his hospitality.

(6). Sidh Badhmána.—Fairs held every Sunday in *Jeth* and *Hár*. About 500 people attend, except on the last Sunday, when they muster 1,000 or 2,000, principally women.

(7). Ambotá.—Fair in *Baisákh*, in a large grove called *Shibán-kí-bárí*, attended by about 1,000 people. No particular offerings.

(8) Jatoli Haroli.—About 5,000 people collect in *Bhádon* in honour of a Guggá Pír. The offerings, about Rs. 150, are taken partly by the *Gusáin* and partly by the village proprietors.

(9) Bhadar Káli.—Fairs held in *Chet* and *Assu*, mainly attended by Khatris.

Tahsíl Hoshiárpur. (1) Rájni Devi.—The shrine of the goddess of small-pox. A fair is held every Tuesday in *Chet*, and attended by some 20,000 people altogether, residents of the north of the Sutlej. Offerings about Rs. 200.

(2) Sháh Núr Jamál.—A shrine in the Siwáliks, on the Dharmsála Road. Two fairs are held in *Chet*, the first for men, the second for women. About 20,000 people attend. Offerings about Rs. 500.

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(3) Sáhri.—Fair held in the *Holi* at the *Thákardwára* ... the village, attended by about 20,000 persons. This fair is said to be as rough and obscene as that at Anandpur. Offerings Rs. 200.

(4) Bahádarpur Dera.—At Bahádarpur, near Hoshiárpur, frequented by large numbers of people on the 1st *Baisákh*. Some 9,000 people attend. Offerings Rs. 100.

(5) Garhdiwála.—Fairs at a Devi's temple in *Chet* and *Assu* on their return from Dharmpur Deví.

(6) Rámtatwáli.—Fair at Janamashtmi in *Bhádon*, principally attended by disciples of the *mahant*, about 4,000 in number. Offerings Rs. 500, but the *mahant* is hospitable. The *Thákardwára* is a fine stone building at the foot of the Siwálik range.

(7) Bohan.—Shrine of Bába Faríd Shakarganj. Fair in *Hár* 20,000 people attend. Offerings about Rs. 100.

Tahsíl Garhshankar. (1) Garhshankar, Roshni Mauj Sáhib—Some 15,000 people collect at a *Khánkáh* in *Mágh*.

(2) Pachnangal.—A tank and temple sacred to *Bába Kil*... Fair at *Baisákhi*. About 5,000 people attend.

(3) Achalpur.—About 8,000 people collect at a Sidh shrine in Magar. The attendant of the shrine takes the offerings.

Tahsíl Dasúah. (1) Dharmpur Devi.—A celebrated shrine in the Siwálik hills, attended by some 15,000 people in *Chet* and *Assu*. The offerings are taken by the village proprietors, who are also the *Pujáris*.

(2) Kamáhi Devi, at Bah Nangal in the Siwálik hills.—Fair at Ashtmi in *Chet*. About 4,000 persons present.

(3) Jhangi Máhi Sháh.—Some 10,000 persons, both Hindus and Musalmáns, attend at this fair held in *Jeth*. The grain offerings are distributed to the *fakírs*, and the cash kept by the guardian of the shrine.

(4) Jája.—Fair at the Muharram, attended by 4,000 people.

(5) Ayapur.—Fair in honour of Sakhi Sarwar, attended in *Phágan* by the persons who also go to the shrine of Pir Nigah.

(6) Naushera Ferry, (7) Bhetán Ferry, (8) Mukerián, (9) Sariána, (10) Bodal (Garna Sáhib),	Fairs are held at all these places at the *Baisákhi* festival.

Other scared places of note, where, however, there are no special fairs, are the following :—

(1) A fine stone-built *Thákardwára* at Datárpur in *tahsíl* Dasúah. The present *mahant*, Hari Dás, is much respected for his hospitality and good deeds.

(2) A *Thákardwára* at Hájipur, also in *tahsíl* Dasúah, presided over by *Mahant* Ragbír Dás.

(3) A *Dharmsála* at Dafar, in *tahsíl* Hoshiárpur. The present *mahant* is much respectd.

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Hoshiárpur Mission.

(4) A *Dharmsála* at Tútomazára in *tahsíl* Garhshankar. The *mahant* of this place also is very well thought of.

The Hoshiárpur Mission* is a branch of the Ludhiána Mission of the Presbyterian Church of the United States of America. It was commenced in 1867 by the Rev. G. D. Moitra, in response to an application made by H. E. Perkins, Esq., and other Christian residents of the station. In 1868, Mr. Moitra was succeeded by the Rev. K. C. Chatterjee and Mrs. Chatterjee, who have continued to labour here since. The Mission carries on its operations almost entirely by preaching and distribution of Bibles and tracts. The only educational work attempted is a girls' school, of which an account is given below. The Mission is located in the city. There are three Mission houses for the accommodation of the agents, one chapel for services on Sundays and lectures on week-days, and a religious book-depository. There are two sub-stations and one hermitage connected with this Mission, and situated within the limits of this district:

(1) At Ghorewáha.—This place is 15 miles on the north-west of Hoshiárpur. It was occupied as a sub-station in 1874, on the conversion of some of the Rájpút Muhammadans of the village. Besides the pastor's family there are seven other families of Christian cultivators in the village, all of whom have houses and land of their own, and are perfectly independent of the Mission as regards pecuniary aid. The principal man amongst them is a *lambardár* of the village. There is a small church erected here for Sunday and week-day services. The pastor's house is situated close to it. There is also a book-depository here.

(2) At Garhdiwála.—This is another of the sub-stations. It is 18 miles directly on the north of Hoshiárpur. Pandit Hargolál, a catechist, works here. He also keeps a book-depository.

(3) Guláb Sháh's Hermitage. This is a *fakír* establishment, situated in one of the ravines of the lower Siwálik. It is 18 miles on the south-east of Hoshiárpur. The head of this establishment, Guláb Sháh, embraced the Christian religion with nine of his followers in 1878. They continue their old habits and mode of life, and support themselves by the voluntary offerings of the people (Hindus and Muhammadans). Two of these work as itinerant preachers.

The native church is the fruit of the last fifteen years' work. It consists of all the converts living within the bounds of this district. The number baptized exceeded one hundred. Some have left the station holding appointments in other districts, and a few have reverted to their old faiths. The number still on the roll is 79. They are all converts from the upper classes of Hindu and Muhammadan society. The church is organized on the principle of gradually making it self-supporting. At present, it has to depend for the maintenance of its

* This account has been kindly furnished by the Rev. Mr. Chatterjee.

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Tribes and Castes.

Hoshiárpur Mission

religious ordinances on the American Mission. The Chr[istians] under the Mission are distributed as follows:—

Hoshiárpur	... ...	31
Ghorewáha	... ...	33
Garhdiwála	... ...	5
Maili and its neighbourhood	... ...	10
Total	...	79

The Missionary staff comprises—At Hoshiárpur, besi[des] the Missionary, Mr. Chatterjee and his daughter, the supe[r]intendent of the girls' school, six catechists, one colporteur an[d] one Bible woman. At Ghorewáha, one minister and one cat[echist].

Mission Girls' School.

The only educational institution connected with the Hoshiárpur Mission is a girls' school. It was opened in 18[..] by Mrs. Chatterjee with a view to impart sound secular instruc[-]tion, combined with Scripture knowledge. This object of the school has been but partially attained, on account of early marriage and the consequent withdrawal of the children from school. It is attended by Hindu girls of the upper class, w[ho] are taught through the medium of Hindi and Gurmukhi up [to] the standard of the Lower Primary Schools of the Governm[ent] Scheme. Needle-work and *kasídá* or silk embroidery are a[lso] taught. There were 57 girls on the roll at the close of Ju[ly] 1883, with an average daily attendance of 38. During the last fourteen years the school has turned out 100 gi[rls] capable of reading and writing with accuracy, and possessed [of] some knowledge of Scripture, Arithmetic, and History and Geography of India and the Punjab. Since the beginning [of] 1883 the school has been under the superintendence of Mi[ss] Chatterjee.

SECTION D.—TRIBES AND CASTES.

Statistics and local distribution of tribes and castes.

Table No. IX. gives the figures for the principal castes an[d] tribes of the district, with details of sex and religion, whi[le] Table No. IXA. shows the number of the less important caste[s]. It would be out of place to attempt a description of each. Many [of] them are found all over the Panjáb, and most of them in many other districts, and their representatives in Hoshiárpur ar[e] distinguished by no local peculiarities. Some of the leading tribes, and especially those who are important as landowners or by position and influence, are briefly noticed in the follow[-]ing sections; and each caste will be found described in Chapter VI. of the Census Report for 1881. The census statistics [of] caste were not compiled for *tahsils*, at least in their final fo[rm]. It was found that an enormous number of mere clans or sub[-]divisions had been returned as castes in the schedules, and th[e] classification of these figures under the main heads shown [in] the caste tables was made for districts only. Thus no statistics showing the local distribution of the tribes and castes are avail[-]able. But the general distribution of the more important l[and-]owing tribes has been noticed in the description of the dis[tricts]

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...ion of religion (page 43), and it may be as well to repeat ... information here in greater detail. In *tahsíl* Una, the ...ndhári *talúka* is principally occupied by Bráhmins and Kanets. In *talúkas* Takhtgarh and Núrpur, Gújars and Ráj-púts are found along the hills and on the river bank, while the greater part of the rich level tract between the hills and the river is inhabited by miscellaneous tribes of Jats, Sainis, and Báhtis. In *talúka* Babhaur, again, Rájpúts are found as superior proprietors; but the majority of the agriculturists are of miscellaneous castes, including Bráhmins. From this northward Rájpúts and Bráhmins predominate as the proprietors; Jats, Sainis, Báhtis, and Gújars, as tenants. In *tahsíl* Dasúah the hills are mostly occupied by Bihal Rájpúts, Chángs, and Gújars, and the plains bordering on the Kángra district by Jariál Rájpúts and Sainis. The high level plain round Mukerián is almost entirely inhabited by Awans; and the alluvial lands from Naushera ferry southwards by Musalmán Jats, Gújars, and Patháns. A number of Dogar villages are found in the plain between the Siwáliks and Dasúah. Around Dasúah are Ráins, Musalmán Jats to the north and west near the *chhamb*, and Hindu Jats to the east. In the Tánda police sub-division there are several clusters of strong village communities of Sainis, Jats, and Náru Rájpúts, and a few villages of Patháns.

In Hoshiárpur the *kandi* villages are occupied by Gújars, Dadwál Rájpúts, and a few Bráhmins. Next to these come a number of small Pathán villages in the plain in a line stretching from near Hariána to the border of the Garhshankar *tahsíl*, and at a distance of about five or six miles from the hills. The remainder of the plains are occupied by Hindu Jats and Musalmán Náru Rájpúts, the latter especially inhabiting some fine estates to the south. Saini and Ráin villages are also found here and there. In Garhshankar the *kandi* villages are inhabited by the same tribes as those of Hoshiárpur, *viz.*, by Hindu Rájpúts, Bráhmins, and Gújars, some Hindu and some Musalmán. The northern villages of the plain are almost entirely occupied by Hindu or Sikh Jats, with the exception of a cluster of Mahton villages on the border of Kapurthala territory. The country immediately north of Garhshankar is occupied by Hindu Rájpúts of the Bhanot clan; and Garhshankar itself, and the villages southward as far as Balachaur, are owned by Ghorewáha Rájpúts, who are Musalmáns near Garhshankar, and Hindus near Balachaur. The alluvial lands on the Sutlej are occupied by Musalmán Jats.

Former inhabitants and tribal colonisation.

Little is known on the subject of former inhabitants and tribal colonisation. Probably the original inhabitants were Hindus, mostly Bráhmins. Successive waves of conquest brought representatives of various tribes, the first being probably the Rájpúts, as related in Chapter II.; after them came Jats, Patháns, and Awáns; all have their representatives here, but only in the plains. The hills are still inhabited almost

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entirely by Rájpúts and Bráhmins, or by Kanets, who are an offshoot of the Rájpúts. All the inferior tribes, such as Jats, Sainis, Ráins, Awáns, Dogars, claim to be of Rájpút origin, and to have fallen from their high estate by the adoption of widow marriage. It is impossible to say how far their allegations are founded on fact. The statement would certainly appear to be true as regards the Mahtons and Kanets.

Jats.

The Jats come first numerically. They are found almost entirely in the plains, and are the most sturdy and thriving of our agriculturists. Only in the alluvial villages of the Beás and Sutlej, and in some *chhamb* villages near Dasúah, do they profess the Muhammadan religion. The vast majority are either Hindus or Sikhs. The principal clans by position and influence are the Bains Jats of Mahlpur, the Sahotas of Garhdiwála, and the Khungas of Budhipind. These three houses are called *Akbari*. The story is that when Akbar took in marriage the daughter of Mahr Mitha, a Jat of the Mánjha, 36 principal families of Jats and 36 of Rájpúts countenanced the marriage and sent representatives to Delhi. Three of these Jat families reside in this district: the remainder belong to Amritsar and other districts. They follow some of the customs of the higher castes in not allowing widow marriage, and in having *darbára*, that is, giving fees at their marriages to the *mirásis* of other Akbari families. It is also the custom for *parohits* to place on them at their marriages the *janeo* or sacred thread, removing it a few days afterwards. The principal clans in point of numbers are the Bains Jats near Mahlpur, the Gil Jats near Laksián, Mán Jats near Dhada, Sange Jats near Mugowál, and Pote Jats near Bárián. There are many other clans, but their numbers are insignificant, and they do not own clusters of villages situated close together as in the case of those above mentioned. The following table shows the principal Jat tribes returned at the census of 1881:—

Tribes.	No.	Tribes.	No.	Tribes.	No.
Awan	2,400	*Khag*	3,273	*Chanata*	[illegible]
Ahir	2,786	*Gil*	2,124	*Diyal*	[illegible]
Uthwal	914	*Khamman*	1,302	*Digre*	[illegible]
Bains	11,737	*Man*	4,531	*Dhadi*	[illegible]
Bhullar	551	*Virk*	680	*Dadri*	[illegible]
Pota	6,162	*Samrai*	659	*Kohli*	[illegible]
Chahal	1,664	*Her*	1,262	*Kanjar*	[illegible]
Dhaniwal	1,110	*Ber*	1,596	*Ghamar*	[illegible]
Dhillon	2,334	*Bairagi*	2,533	*Kang*	[illegible]
Randhawa	2,031	*Bhalru*	1,838	*Garewa*	[illegible]
Sindhu	5,314	*Patel*	1,581	*Nagrah*	[illegible]
Sohal	1,708	*Patgala*	1,010	*Nanazl*	[illegible]
Sangra	1,118	*Jamni*	2,533	*Kolar*	[illegible]
				Gilgil	[illegible]

Jats rank among the best agriculturists. The Sainis and Ráins may be better for small plots of land and garden cultivation; but taken all round as farmers and growers of cereals, sugarcane, and other crops on extensive areas, few are so industrious and careful as the Jats, and they have the great advantage of

getting the help of their women in the fields. Ploughing and reaping are carried out by the men, but the women help in weeding, in watching the crops, and in taking the food daily to the men in the fields. In some villages Jat women even do some trading on a small scale. They sell grain to other women of the village from their husband's granaries, and so add to the family earnings. There are many rhythmical sayings about Jats and ...r tribes; the following are good specimens:—

...achdwe tura, wuh bhi bura,	When a Jat prances about on a horse,
...ahman rakhe chhura, wuh bhi bura,	When a Bráhman goes about armed,
...i lakar dhura, wuh bhi bura,	When the axle of a cart is of wood,
...awan bage pura, wuh bhi bura.	When a south wind blows in *Sáwan*,
	These are bad things.

...gain—

...aw, Kamboh, Kalál, kabíla pálda:	The crow, the Kamboh, and the Kalal nourish their families:
...at, mainhán, sansár, kabila galda.	The Jat, the bull buffalo, and the crocodile destroy their families.

But the Jats can afford to laugh at these sayings. Taken all round, they are the finest and most manly of our subjects.

Next in point of numbers come the Rájpúts. It has been before remarked that they are mostly Hindus in the hills and Muhammadans in the plains, and that they are divided into many grades. It will be as well to enumerate the clans of the first two grades, so far as they are found in this part of the country.

1st grade.—Jaswál, Dadwál, Chambiál, Pathánia, Guleria, Sibaya, Katoch, Kotlehria, Mandiál, Suketar, Kahlúria, Hindúria, Sarmauria, Malkotia.

2nd grade.—Luddú, Dod, Ghorewáha, Chándla, Jariál, Sonkla, Manhás, Bhanot.

Of the first grade many are not found in this district. Besides Tika Ragnáth Singh, the representative of the Rájas of Jaswan, there are some Jaswáls owning a few villages in the northern half of *tahsíl* Una. The Dadwáls are found in the neighbourhood of Datárpur, the seat of their former sovereignty, and on the south-west face of the Siwáliks near Dholbáha and Janauri in the Hoshiárpur *tahsil*. The other clans of the first grade are not ordinarily met with in this district. Of the second grade the Luddús are found in *talúkas* Una, Jaijon, Babhaur, Núrpur, and Takhtgarh. The heads of their families are styled Rái, the chief of whom is the Rái of Babhaur. The Dods are almost entirely confined to the *Bet* tract in the Siwáliks, their head being the Rána of Mánaswál. The Ghorewáhas are found in *tahsíl* Garhshankar; near Balachaur they have adhered to Hinduism; further north, in the direction of Garhshankar, they are Musalmáns. The Jariál Rájpúts are in greatest numbers in the northern part of the Dasúah *tahsíl*, principally in the plains. There are a few Manhás villages in Una; and the Bhanots occupy a tract of land immediately north of Garhshankar. The Bhanots are the same as the Náru Rájpúts, who are Muhammadans. Among the clans of Hindu Rájpúts the

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Rájpúts.

Bihals are rather numerous in the hill villages of Dasúah. Musalmán Nárus are the most numerous of any of the Rájput clans in this district. Practically, the whole of the Rájputs in the plains of the Hoshiárpur *tahsil* are Nárus, and they are also found in some numbers in the south and north-west of Dasúah. One of the principal families of the Nárus is that of Bhanga, now represented by Rái Wazír Khán, who owns eight villages in Dasúah. There are also many old *chaudhri* families, as those of Khanaura, Ajrám, Shám, and Hariána. The head of the house of Hariána is styled Rána, the present representative being Muhammad Bakhsh, *Zaildár*. The *chaudhris* of Garhshankar, Balachaur, Bana Taunsa, and Saroa of the Ghorewáha clan are also well known. Of the old Muhammadan clans, besides the Ghorewáhas, noticed above, a few Manj and Bhatti Rájpúts are found in different parts of the district, and a cluster of Khokhar villages, called *Khokharain*, lies in the south-west of Dasúah and in the Kapurthala territory adjoining it. An account of the intricate marriage customs of the Rájpúts has been given elsewhere. As a tribe they are proud of their birth and make good soldiers. By the pressure of circumstances, they are overcoming their aversion to agriculture, and even Jaswáls and Dadwáls are now to be found who have taken to the plough; and Captain Montgomery mentions having seen a Náru Rájpút, spade in hand and drawers tucked up, turning up the soil of his field which had become covered by sand, a laborious process called *sirna*. They are still, however, very much below the Jats in industry and care as cultivators, and prefer letting their land to tenants to cultivating it themselves. Moreover, they are under the great disadvantage of not having the help of their women in out-door work. The whole of the field work must be done by the men, and *jhiwars* (water-carriers) must be employed to draw water for the family, and to take the daily food out to the fields. Thus the Rájpúts must make use of many more village servants than the lower tribes, and must, therefore, pay away a larger share of the out-turn of their fields, while their marriage expenses and general style of living are much higher.

The Rájpút *Akbari* families of this district are those of Garhshankar (*Ghorewáha*) and Hariána (*Náru*). The following figures show the principal Rájpút tribes returned at the census of 1881. But there are very many cases of double entry, the same people having returned themselves of *A* tribe, *B* clan, and being shown in the figures under both *A* and *B*. Thus 2,278 Rájpúts show themselves as Janjúha and Khoja, 1,189 as Náru and Khoja, 905 as Laddú and Kilchi, 1,279 as Náru and Kilchi, 908 as Gondal and Náru, and so forth. It is probable also that a good many persons returned themselves as Patháníás, Jaswáls, and Dadwáls, who are not entitled to the distinction. There are comparatively low class Rájpúts, called Jasiál and Dadiál, which may have been confounded with Jaswál and Dadwál.

Most of the Mahtons, it is believed, returned themselves as Rájpúts.

Rájpúts.

Tribes.	No.	Tribes.	No.	Tribes.	No.
Bhatti	3,767	*Rawat*	495	*Manj*	1,645
Baryah	1,247	*Kharral*	691	*Naru*	8,787
Bhatta	691	*Khokhar*	707	*Behal*	1,38[illegible]
Pathania	6,601	*Khoja*	5,819	*Baghori*	1,172
Jhanjuhu	2,944	*Kilchi*	6,346	*Bhoria*	1,360
Jaswal	4,113	*Gondal*	5,301	*Palodar*	1,004
Jado	223	*Ghorewah*	2,716	*Surajbansi*	3,973
Chauhan	2,403	*Laddu*	6,596	*Haryal*	1,234
Dadwal	7,028	*Manhas*	3,877		

Bráhmins.

The Bráhmins are extensive land-owners in the hills, especially in *talúkas* Jandbári, Amb, Pámra, Lohára, Dharui, Panjál, and Talhatti. They are not numerous in the plains, except as traders in the towns; a few villages are owned by them on the south-west face of the Siwáliks. They labour under many of the Rájpút disadvantages, being unable to use their women in field work, &c. As cultivators they are not very good; but there are very few land-owning Bráhmins now left to whom the stigma of being *halbáh* (ploughman) cannot be applied. As traders they are almost as numerous and as sharp as Khatris. In the census of 1881, as many as 11,166 Bráhmins returned themselves as Sársút, 3,507 as Charnaul, 2,079 as Dáráwar, and only 840 as Gaur.

Khatris.

The great majority of the Khatris in this district are money-lenders or traders; very few are land-owners, except by recent purchase. Some Khatri villages, however, are to be found in *talúka* Jandbári, and there is a cluster of them in Dasúah near Hájipur. As a race they are extremely thrifty, and may be depended upon to make the most of money. They are also the principal recipients of Government education, and many enter Government service of all kinds, except the army. The following are a few of the common sayings relating to this tribe:—

Je Khakha sir khe pawe, *Ta bhi Khakha khat lawe.*	If a Khatri puts ashes on his head, He is sure to extract profit from it.

Or again, in conjunction with other tribes:—

Rajia Jat, uthawe kal. *Rajia mainhan na bagda hal.* *Rajia Khatri jawe tal.* *Rajia Bahman, painda gal.*	When a Jat is well off he makes a noise. When a buffalo is fat he refuses to plough. When a Khatri is well off he still cringes. When a Bráhmin is well off he is ready to quarre.

At the late census, 6,665 Khatris were shown as Sarín, and 5,645 as Bunjáhi.

Gújars.

Gújars are found in the alluvial lands of the Biás and in the Siwálik range. In the Siwálik villages they are in some places proprietors, in some tenants. But wherever they are there is sure to be grazing for their numerous flocks and herds. Most of them profess the Muhammadan religion, but Hindu Gújars are found in the Garhshankar *tahsíl*. In the *kandi* villages in the neighbourhood of the towns Gújars are the principal purveyors of wood, grass, milk, and *ghi*; and every day strings of men

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Gújars.

and women may be seen coming down from the hills to the towns with these articles on their heads for sale. Some Gújars will not allow their women to go into the towns with milk, and they look upon themselves as superior to those who allow this practice, and will not give their daughters to them in marriage. The custom by which the women go about without restraint has given rise to a general idea of their loose morality, which is embodied in the following couplet :—

Zamin ba yak sál banjar shawad ;	Land in one year becomes waste ;
Gujar ba yak nukta Kanjar shawad.	By adding one dot the word Gújar becomes *Kanjar* (the prostitute class).

The Gújar women are famous as wet-nurses, and dwellers of towns frequently put out their children to nurse with them for a year or more ; the plan is a cheap one for the parents, and the children grow up strong and healthy. It is also a common practice for Gújars to keep the cows and buffaloes of merchants and allow them to graze with their cattle, the proceeds from the sale of their produce being equally divided. The Gújars of the hills are hardy and fairly industrious. Their houses always look neat and clean, and their numerous flocks and herds supply plentiful manure for their land. In alluvial villages on the Biás they are poor cultivators, and subsist principally on the produce of their flocks and herds, and on what they can make from cattle-stealing.

Patháns.

The Patháns are evidently the descendants of colonists located by the Afghán conquerors of India. Most of their villages are in the shape of small masonry fortifications, and their situation is evidence of their origin, the great majority lying in a long line stretching from near Hariána southwards to the border of the Garhshankar *tahsíl,* at a distance of four or five miles from the Siwálik range ; there is little doubt they were thus located to resist raids from the hills at a time when the plains only had been conquered and the hills were still independent. Again, another cluster of Pathán villages is found at Tánda and Miáni, very possibly with a view to guard the Sri Gobindpur ferry on the Biás. The Patháns are proud and do not make good cultivators. Most of their villages in Hoshiárpur have fine mango groves, but many of these have been cut down of late years for the payment of their debts. The principal Pathán families are the Surkhs of Jahánkhelán in Hoshiárpur, the Bakhtiárs of Urmur, the Ghilzais of Ghilzián, and the Momands of Miáni and Tánda.

Mahtons.

Mr. Kensington, in his Assessment Report of the Garhshankar *tahsíl,* writes regarding the Mahtons :—

"Ethnologically the most interesting of the people are the Mahtons who were originally Rájpúts, but have long since degraded in the social scale, owing to their custom of making *karewa* marriages with widows. They hold a cluster of important villages in the extreme north-west of the *tahsíl,* and from their isolated social position have a strongly marked individuality, which makes them at once the most interesting and the most troublesome people to deal with. As farmers they are unsurpassed : and as they have at the same time given up the

traditions of extravagant living by which their Rájpút ancestors are still hampered, their villages are now most prosperous. At the same time this very prosperity has caused them to increase at an abnormal rate, while their unfortunate inability to live in harmony together has driven them to sub-divide their land to an extent unknown among other castes. How minute this sub-division is may be realised from the fact that, while 4 per cent. only of the *tahsíl* is in their hands, they own 13 per cent. of the holdings."

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Mahtons.

Practically the whole of the Mahton villages lie in a cluster in the north-west of the Garhshankar *tahsíl* and in the adjoining Kapurthala territory. There are only one or two villages in other parts of the district. The sub-division of their lands is so minute that sometimes there is not room for more than two or three furrows of a plough in their long narrow fields. They are small of stature, and very quarrelsome and litigious. They are great cultivators of the melon, and when ripe they subsist almost entirely upon it, even cooking and eating the seeds.

Kanets.

The Kanets have much the same origin as the Mahtons; that is, they are said to have degenerated from the Rájpút caste by adopting widow marriage. There are comparatively few Kanets in this district; they are only found in the Jandbári *taláka*, where they divide the ownership of the land with the Bráhmins. They are fairly prosperous and industrious, but still retain many of their Rájpút ideas, and are not, therefore, very good farmers.

Ráins and Sainis.

The Ráins and Sainis have apparently the same origin, the former being Muhammadans, the latter Hindus. They are the great market gardeners, and there are few towns or large villages where they are not found cultivating small plots in the rich manured lands, which they irrigate by means of *kacha* wells with the *dhingli* or lever apparatus. There are also several strong village communities of these tribes. Ráin villages lie in some numbers in the neighbourhood of Dasúah; and there are some thriving villages of Sainis near Tánda, also between Hariána and Hoshiárpur. They are most industrious and careful cultivators, and where they take to ordinary farming in place of market gardening, are equal in intelligence and industry to Jats and Mahtons. Sainis have the same minute sub-division of land as the Mahtons. Some good stories are told of the thrifty Sainis. A Saini of Munak returning home one November evening with a bundle of rice on his head, his path lay across the *chhamb*, in which he got bogged: he had the alternative of putting his bundle down and extricating himself, or waiting till some one came to help him out. But if he took the former alternative the rice would be spoilt, so he decided to take the latter, and spent the cold November night in the bog until extricated next morning. The family is called *khuban* (or bogged) to this day. Again, a Saini widow woman, who owns land on a public road, has lately started a small guest-house, where she entertains carriers who stop for the night with their cattle or donkeys, and having supplied food to the men, appropriates the manure of the cattle for her

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fields. But her hospitality is given with discrimination: a foot-passenger who has no animals to supply manure goes supperless to bed.

Ráins and Sainis.

There are also some sayings about the Ráins:—

Ráin te chandúr, mariye sarúr; *Wuh kare chughli, wuh pate angúr.*	Take care to kill the Ráin and the chandúr (a bird); The one back bites, the other eats the grapes.

Again.—

Je tu banda Saín da *Basah na khain Ráin da.*	If you are a worshipper of God Put no trust in a Ráin.

Awáns.

The Awáns inhabit the high level plain near Mukerián, and are found scarcely anywhere else in the district. They are indolent and poor cultivators, and a good deal in debt. All profess the Muhammadan religion.

Dogars.

The Dogars are another Muhammadan tribe owning a cluster of villages near the Awáns, in the Dasúah *tahsíl*, between the end of the Siwálik range and the town of Dasúah. In general character they resemble Awáns, but are perhaps rather better cultivators. They are given to stealing cattle.

Báhtis and Chángs.

The Báhtis and Chángs are found chiefly in the hills, and are the same as the Girths of Kángra. They are a quiet, inoffensive people, diligent, and well thought of as cultivators. They own some villages in the Dasúah hills, but are generally found as tenants. They are in the hills equivalent as cultivators to the Sainis in the plains.

SECTION E.—VILLAGE COMMUNITIES AND TENURES.

Village tenures.

Table No. XV. shows the number of villages held in the various forms of tenure, as returned in quinquennial table XXXIII. of the Administration Report for 1878-79. But the accuracy of the figures is more than doubtful. It is in many cases simply impossible to class a village satisfactorily under any one of the ordinarily recognised tenures; the primary division of rights between the main sub-divisions of the village following one form, while the interior distribution among the several proprietors of each of these sub-divisions follow another form, which itself often varies from one sub-division to another. The village communities of the district are of the same nature as those of the Punjab generally. There are 2,181 estates, from each of which separate engagements of land revenue are taken. Very few estates are now held on the old communal system, and even those holding their lands and paying revenue according to ancestral shares are becoming fewer year by year. The tendency everywhere is to severalty, and in the highly cultivated parts of the plains many of the villages have absolutely no common land left, except what is required for the village site and roads. As a consequence there is little common income to account for. But in the hills where there are special items of miscellaneous receipts, such as the sale proceeds of the *harar* fruit, grass preserves, &c., these receipts are generally divided rateably among the

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Village tenures.

proprietary body according to the proportions in which the Government revenue is paid. Captain Montgomery writes:—

"It is a matter for regret that the ties of the village community appear to be getting looser year by year, and the village proprietors often think more of their individual interests than of the good of the community. There is a great want now of corporate action. I have often advised the people to undertake protective works, such as the planting out of *nára (arundo donax)*, *kharkana (saccharum sara)*, &c., to prevent the encroachments of *chohs* on their villages and lands, but in almost every case the greatest apathy is evinced; those whose lands are immediately threatened are ready enough to do something, but the rest say it is no concern of theirs, and so nothing is done."

Customs regarding alluvion and diluvion.

So far as both banks of the Sutlej are in this district, the villages on each side have fixed boundaries; but after that the deep stream is the boundary between the Hoshiárpur and the Umballa districts. On the Biás the boundaries are fixed, except in the case of two villages, Tagar Kalán and Táhli, where the deep stream is the boundary. These exceptional boundaries have been fixed by judicial decision, except in the case of *mauza* Kángra, fixed by agreement with Táhli. All cases of increment or decrement are investigated yearly on the Biás and Sutlej and on the Sohán streams, and the assessment increased or decreased accordingly. The custom heretofore on the *chohs* and mountain torrents has been to investigate those cases only where five per cent. of the revenue of any village is affected. But as this rule has been found to inflict hardship on individuals, who may lose large portions of their holdings without being allowed any reduction of revenue, it has now been proposed to take up all cases where five per cent. of any holding in a village is affected.

Proprietary tenures.

Table No. XV. shows the number of proprietors or shareholders and the gross area held in property under each of the main forms of tenure, and also gives details for large estates and for Government grants and similar tenures. The figures are taken from the quinquennial table prepared for the Administration Report of 1878-79. The accuracy of the figures is, however, exceedingly doubtful; indeed, land tenures assume so many and such complex forms in the Punjab that it is impossible to classify them successfully under a few general headings.

Tenants and rent.

Table No. XVI. shows the number of tenancy holdings and the gross area held under each of the main forms of tenancy as they stood in 1878-79, while Table No. XXI. gives the current rent-rates of various kinds of land as returned in 1881-82. But the accuracy of both sets of figures is probably doubtful; indeed, it is impossible to state general rent-rates which shall even approximately represent the letting value of land throughout a whole district. The following figures are, however, trustworthy. They were collected during the present revision of Settlement, and show the areas under each existing form of holding and the nature and mode of payment of the rents;

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Village Communities and Tenures.

Tenants and rent.

CLASSIFIED STATEMENT OF TENANTS' HOLDINGS.

1	2	3	4	6	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
			Tenants with right of occupancy, paying		TENANTS NOT HAVING RIGHT OF OCCUPANCY				*Total Tenancies.*				MODE OF PAYMENT OF RENT FOUND TO EXIST.							
					Who possess occupancy rights in or own other lands in the same village or in its vicinity.		*Who have no permanent rights in other lands.*								*In Cash.*					
																At revenue rate, plus malikana.		*At consolidated charge per holding.*		
Number.	*Tahsil.*	Detail of holdings and area.	Cash rents and rent free.	Rents in kind.	Holding rent free or paying cash rents.	Paying rent in kind.	Holding rent free or paying cash rents.	Paying rent in kind.	Total of tenants paying in cash and rent free.	Total of tenants paying in kind.	Total of both.	Percentage of total cultivated area held by tenants.	Detail of irrigated and unirrigated.	Free of rent.	At revenue rates only.	Acres.	At rent rate per acre.	Acres.	Average rent charge per acre.	Total paying cash rents.
1	Hoshiarpur.	Holdings,	16,845	1,417	9,554	7,662	6,652	5,540	33,051	14,619	47,670	39	Irrigated ...	42	281	550	47	509	...	1,387
		Area ...	23,851	2,404	10,847	7,284	7,356	7,357	42,054	17,045	59,099		Unirrigated	1,698	10,191	12,423	817	15,496	...	38,927
													Total ...	1,740	10,472	12,973	864	16,005	11-2-10	40,314
2	Una.*	Holdings.	22,025	12,145	2,336	5,322	4,956	17,486	29,317	34,953	64,270	56	Irrigated ...	...	198	509	...	396	...	1,103
		Area ...	47,418	19,503	2,633	6,116	7,056	18,135	57,107	43,754	1,00,861		Unirrigated	236	7,826	34,206	92	13,644	...	55,768
													Total ...	236	8,024	34,715	92	14,040	3-10-0	56,871
3	Garhshankar	Holdings.	10,621	932	8,577	6,424	2,761	1,295	21,959	8,651	30,610	29	Irrigated ...	230	486	437	192	903	...	2,018
		Area ...	22,236	1,590	11,298	10,113	3,046	1,787	36,580	13,490	50,070		Unirrigated	2,190	11,909	8,111	1,904	10,218	...	32,142
													Total ...	2,420	12,395	8,548	2,096	11,121	9-0-8	34,160
4	Dasuah.†	Holdings.	20,620	3,375	8,010	14,014	4,202	5,370	32,832	22,759	55,591	47	Irrigated ...	112	174	1,035	238	452	...	1,899
		Area ...	40,237	9,277	12,037	20,536	5,710	7,608	57,984	37,421	95,405		Unirrigated	1,511	6,208	30,009	5,286	12,959	...	54,462
													Total ...	1,623	6,382	31,044	5,524	13,411	4-13-1	56,361
	District.	Holdings,	70,111	17,869	28,477	33,422	18,571	29,691	1,17,159	80,982	1,98,141	43	Irrigated ...	384	1,139	2,531	477	2,260	...	6,407
		Area ...	1,33,742	32,774	36,815	44,049	23,168	34,887	1,93,725	1,11,710	3,05,435		Unirrigated	5,635	36,134	84,749	8,099	52,317	...	1,81,299
													Total ...	6,019	37,173	87,280	8,576	54,577	7-2-8	1,87,706

* Including [illegible] hill villages of Garhshankar. † Including [illegible] hill villages settled with Una.

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Number.	Tahsil.	Detail of irrigated and unirrigated.	22	23	24	25	26	27	28	29	30	31	32	33	34
			Mode of Payment of Rent found to exist.											Sub-tenant.	
			In kind.								Area under kind rent paying a cash charge in addition.				
			Share of Grain taken by Proprietors.												
			$\frac{1}{2}$	$\frac{9}{20}$	$\frac{17}{40}$	$\frac{2}{5}$	$\frac{43}{120}$	$\frac{1}{3}$	Other rates.	Total of land paying rent in kind	No. of holdings.	Area cultivated.	Average additional cash charge per acre.	Holdings.	Area cultivated.
1	Hoshiarpur	Irrigated	188	...	...	1	...	19	...	208	...	2	...	43	112
		Unirrigated	15,009	...	...	1,100	...	623	105	16,837	21	105	...	1,010	1,732
		Total	15,197	...	...	1,101	...	642	105	17,045	21	107	2-9-5	1,053	1,844
2	Una	Irrigated	469	10	...	18	3	63	6	569	...	...	...	...	...
		Unirrigated	31,028	4,775	439	3,886	144	1,47	36	41,781	933	1,404	...	...	...
		Total	31,497	4,785	439	3,904	147	1,536	42	42,350	933	1,404	0-14-6	...	...
3	Garhshankar	Irrigated	1,468	...	...	5	...	3	...	1,476	...	90	...	...	801
		Unirrigated	11,205	...	...	52	...	757	...	12,014	...	318	...	...	2,096
		Total	12,673	...	...	57	...	760	...	13,490	158	408	1-2-2	1,519	2,397
4	Dasuah	Irrigated	2,452	...	2	1,612	1	146	...	4,214	...	60	...	...	1,106
		Unirrigated	22,542	...	1,935	5,072	2,328	1,275	55	33,207	...	344	...	...	3,462
		Total	24,994	...	1,938	6,684	2,329	1,421	55	37,421	325	404	...	...	4,568
	District	Irrigated	4,577	10	3	1,636	4	231	6	6,467	...	152	...	...	1,519
		Unirrigated	79,784	4,775	2,374	10,110	2,472	4,128	196	1,03,839	...	2,171	...	...	7,290
		Total	84,361	4,785	2,377	11,746	2,476	4,359	202	1,10,306	1,437	2,323	...	2,572	8,809

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Thus, roughly speaking, two-thirds of the land under tenants in the hill *tahsil* is held by tenants with right of occupancy, while in the plains the proportion is about half. Moreover, in Una a considerable area under occupancy tenants pays rent in kind; these kind rents are mostly at 45 per cent. of the gross produce, called *paintális pachwanja*, the proprietor taking 45 and the tenant 55 maunds in the 100. This is in fact a two-fifths rent, *plus* two sers per maund *kharch* or extra seignorage. The cash rents paid by occupancy tenants throughout the district are, as a rule, at the revenue rates of the village, with additional seignorage dues ranging from 3½ to 25 per cent. calculated on those rates.

The kind rents paid by tenants-at-will in the greater part of the district are half produce, but in the poorest lands the rate is two-fifths or one-third. The cash rents vary enormously with the quality of soil and demand for land. In the hills a comparatively small area pays pure competition cash rents. In the plains for fairly good land the ordinary rate is Re. 1 per *kanál*, equal to about ten rupees an acre; very good plots will rent for two, three, and even five rupees a *kanál*; on the other hand, some land will scarcely fetch the revenue assessed on it. The rents are highest where there are most industrious castes, and for this reason the cash rents of the Hoshiárpur and Garhshankar *tahsíls* are the highest.

Agricultural partnerships and servants.

Agriculturists sometimes club together to cultivate land. The terms of partnership vary according to circumstances; ordinarily each partner furnishes an equal amount of labour, bullocks, &c., the profits being equally divided. The farm servant (*háli*) usually gets food and clothing and Re. 1 a month as wages. The clothes consist of a *chadar*, *sáfa*, and *pagri*, and a pair of shoes every six months. Bedding and a blanket are also provided, but these are returned to the master when the *háli* leaves his service. In some cases, instead of wages, the servant gets a share of the produce at harvest time, generally one-fifth or one-sixth. In both instances the servant only provides manual labour, the cattle, seed, implements, &c., being all supplied by the master. The subject of the employment of field labour other than that of the proprietors or tenants themselves is thus noticed in answers furnished by the District Officer and inserted in the Famine Report of 1879 (page 714):—

"It is customary for the agriculturists of this district to employ paid field labourers. They are principally employed for weeding and hoeing (*godai*) and for cutting the crop at harvest: when employed in weeding and hoeing, they are called *godáh*; when cutting at harvest, *lawah*. They receive at hoeing time two annas per diem, or two annas and food, or sometimes two and a half annas without food, or sometimes they are paid in grain. At harvest time a very common way of paying them is to give them one sheaf or half a sheaf of grain (the sheaf contains on an average about eight seers *pakka* of grain) according to the price of grain at the time. These labourers are principally of the *chúhra* (sweeper), ca-

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már (currier), or *juláha* (weaver) castes. But the *zamindár* classes themselves, such as Bhat, Ját, Saini, Gújar, also occasionally work for hire in the field. They cannot be said to form a class by themselves in the character of field labourers. Most of them have other means of livelihood, *e.g.*, the *chamár* prepares skin and horns for the market, the *chúhras* sweep the village houses, the *juláha* has his loom, and weaves cloth. At the same time the people who take to labour in the field when opportunity offers are mostly of a very poor class; and have, as a class, difficulty in making out their subsistence by manual labour of various kinds. I do not think the number of such persons is less than about seven or eight per cent. of the total population of the district.

"The above does not take account of ordinary field servants or *kámahs*, who are employed by the Rájpút landowners generally, and by all the richer *zamíndárs*. These are employed all the year round, and engage in all field operations. They receive Rs. 1-8 and Rs. 2 per mensem and food and clothes. I think this class—*i.e.*, *kámah*—may amount to about one per cent. of the population, probably not more. The position of both, whether *kámah*, *i.e.*, regular labourers or *godáh* or *lawah* called in at harvest or weeding time, is distinctly inferior to that of the poorer agriculturists, who cultivate holdings of their own. They live, as a rule, from hand to mouth by the daily labour of their hands, and cannot get much credit with the village trader."

The wages of labour prevailing at different periods are shown in Table No. XXVII., though the figures refer to the labour market of towns rather than to that of villages.

Petty village grantees.

The last two lines of Table No. XVI. show the number of persons holding service grants from the village, and the area so held. But the figures refer only to land held free of revenue, which is by no means the only form which these grants assume. Sometimes the land is leased to the grantee at a favourable rent, or on condition of payment of revenue only; sometimes the owner cultivates and pays the revenue, making over the produce to the grantee: while occasionally the grant consists of the rights of property in the land, which, subject to the usual incidents, such as responsibility for revenue and the like, vest in the person performing certain specified services at such time and for so long as he performs them. They are found in most villages, and are made by the proprietors to persons who render service, in return for which the proprietors pay the revenue of the land. These grants seldom amount to more than a quarter of an acre, often less. They are granted to *parohits*, *imáms* of *masjids*, custodians of shrines or guest-houses; also to the village carpenter, blacksmith, *chamár*, and barber. Service is the essence of the grant, and the right of the proprietors has always been recognised to oust the grantee and appoint some one else if the service is not rendered. At the first Regular Settlement numbers of these grants were treated as revenue assignments from Government and entered in the records as such. In the recent Settlement most of them have been resumed, and it has been left to the discretion of the village proprietors to continue them or not as they like.

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Zaildárs and village headmen.

The marginal figures show the number of *zaildárs* and village headmen in the several *tahsíls* of the district. The village headmen succeed to their office according to the usual rules, that is, by hereditary right, subject to the approval of the Deputy Commissioner; they are responsible for the collection of revenue, and are bound to assist in the prevention and detection of crime. Chief headmen were appointed in the hills when that portion of the district was under revision of Settlement, but no remuneration could then be arranged for them. It has now been decided to abolish the post, both in the hills and plains. The original nominees of 1872 have received life-grants equivalent to one per cent. of the revenue of their villages. In course of time these grants will all lapse to Government. The *zaildárs* were appointed about the same time throughout the district. Those of the hills were appointed with due deliberation, and no change has been made in their circles. The appointments in the plains were made on the principle of having only those men who were already in the receipt of *sufed poshi* allowances, there being then no other means of remunerating them. The result was that some of the nominees were by no means the best men, and the circles were of unequal size. These appointments have been recently thoroughly revised. The head-quarters of the *zails*, with the prevailing tribes in each, are shown below. The land revenue is that payable in 1883, and includes the revised assessments of only the hill portion of the district.

Tahsil.	*Zaildars.*	Village headmen.
Hoshiarpur ...	18	903
Una ...	19	767
Garhshankar ...	18	904
Dasuah ...	20	917
Total ...	75	3,491

Tahsil.	*Zail.*	No. of villages.	Annual land revenue.	Prevailing castes or tribes.
			Rs.	
HOSHIARPUR.	Ishar Das (Jat)	32	17,762	Jat.
	Shib Singh "	23	20,443	Do.
	Kishn Singh "	24	24,905	Rajput and Jat.
	Muhammad Bakhsh (Rajput)...	29	22,557	Do.
	Jhande Khan " ...	31	23,268	Do.
	Fatah Jang " ...	22	26,125	Do.
	Manohar Singh (Jat)	39	26,464	Jat.
	Ghamanda Singh (Rajput) ...	38	16,159	Rajput.
	Hukma Singh " ...	54	15,497	Miscellaneous.
	Ali Bakhsh " ...	25	12,851	Rajput and Gujar.
	Jalaludin Khan (Pathan) ...	44	25,526	Miscellaneous.
	Jawahir (Saini)	19	9,569	Saini.
	Hira Singh (Jat)	20	13,754	Jat.
	Gurmukh "	37	20,512	Do.
	Wariam Singh "	18	19,959	Rajput and Jat.
	Ghulam Ghaus (Rajput) ...	18	21,325	Do.
	Sultan Mahmud " ...	13	23,519	Rajput.
	Ilahi Bakhsh (Rain)	17	17,386	Rajput and Jat.
	Total ...	503	3,57,530	

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Tahsil.	*Zail.*	No. of villages.	Annual land revenue.	Prevailing castes or tribes.
Una.	Phias (Brahmin)	40	21,721	Brahmin and Rajput.
	Gobind Ram ,, ...	18	16,142	Rajput.
	Narain (Rajput)	11	16,020	Do.
	Jaimal Singh (Rajput)	21	11,894	Rajput.
	Thakar Das (Brahmin)... ...	42	25,990	Brahmin.
	Kanshi Ram ,, ...	4	5,381	Brahmin and Rajput.
	Tulsi Ram ,, ...	11	6,830	Brahmin.
	Hati Singh (Rajput) ...	8	13,080	Rajput.
	Wazira ,, ...	12	13,694	Do.
	Rai Ume Chand ,, ...	31	18,169	Miscellaneous.
	Rai Bidhi Chand ,, ...	40	20,974	Rajput and Gujar.
	Ahmad Hosein (Gujar)	22	16,989	Jat and Gujar.
	Rai Shib Chand (Rajput) ...	21	10,254	Jat and Rajput.
	Bhagwan Singh ,, ...	65	15,766	Kanet and Gujar.
	Jai Dial (Brahmin)	31	16,123	Brahmin and Rajput.
	Jawahir Singh (Rajput) ...	36	13,755	Rajput.
	Indar Pat ,, ...	14	13,775	Do.
	Faujdar Singh ,, ...	83	9,126	Rajput and Brahmin.
	Gholu ,, ...	21	16,954	Rajput.
	Total ...	531	2,82,637	
Garhshankar.	Fattu (Mahton)	16	21,955	Mahton.
	Hira Singh (Jat)	30	21,573	Jat.
	Achhar Singh ,, ...	20	21,721	Do.
	Nagina Singh ,, ...	42	26,546	Do.
	Jawahir (Rajput)	34	24,987	Rajput and Jat.
	Hira (Jat)	28	22,568	Jat.
	Atar Singh ,, ...	14	13,281	Do.
	Jangi (Rajput) ...	18	20,632	Rajput.
	Rai Chhajju Khan ,, ...	19	16,436	Rajput and Jat.
	Imam Bakhsh ,, ...	38	22,527	Do.
	Ghulam Jilani ,, ...	19	17,657	Do.
	Faiz Bakhsh ,, ...	23	18,111	Rajput Jat, and Gujar.
	Wazir Khan ,, ...	20	20,412	Jat and Rajput.
	Bhola (Gujar)	45	20,328	Gujar.
	Rai Puran Chand (Rajput) ...	25	20,664	Rajput and Jat.
	Sardar Rajindar Singh (Jat) ...	53	26,819	Do.
	Rai Fatah Khan (Rajput) ...	32	12,812	Do.
	Rai Singh ,, ...	16	10,546	Rajput.
	Total ...	492	3,59,575	
Dasuah.	Jaikarn (Rajput) ...	73	31,621	Rajput.
	Bhaga ,, ...	40	20,462	Miscellaneous.
	Kharak Singh ,, ...	42	23,846	Rajput and Khatri
	Natha Singh ,, ...	61	27,713	Rajput.
	Idu Khan (Awan)	43	21,972	Awan.
	Rai Wazir Khan (Rajput) ...	36	20,703	Rajput.
	Sultan Bakhsh (Jat)	29	15,358	Jat and Rajput.
	Ghulam Nabi (Awan)	30	14,588	Awan and Rajput.
	Fazal Ahmad (Rajput)	34	23,765	Miscellaneous.
	Kalu (Dogar)	43	20,489	Jat and Dogar.
	Sultan Muhammad Khan (Pathan)	32	21,310	Miscellaneous.
	Sultan Ali (Gujar)	40	12,261	Gujar.
	Faujdar ,, ...	23	12,111	Do.
	Sharzaman Khan (Pathan) ...	30	22,105	Pathan.
	Fatih Khan (Rajput)	21	18,343	Rajput.
	Sher Khan (Pathan)	21	22,615	Miscellaneous.
	Abdulla Khan (Rajput) ...	17	15,429	Rajput and Jat.
	Narain Das (Jat)	12	16,345	Jat.
	Jaimal Singh (Saini)	22	18,710	Saini.
	Total ...	640	3,79,744	

Village servants.

The two most important village servants (*kamins*) are the blacksmith (*lohár*) and carpenter (*tarkán*). Some industrious castes, such as Sainis, have scarcely any *kamíns*, but even they are dependent on these two artisans, whose business it is to make and repair all ordinary agricultural implements, the materials being supplied to them. Each takes dues at harvest

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averaging about one ser per maund of produce, and they are also entitled to one day's picking in their employer's cotton fields. The blacksmith gets a handful of corn in the ear (called *phera*) every time he goes out to the fields at harvest time to sharpen the sickles; and the carpenter gets special dues while sugar-pressing is going on.

Next in importance is the *chamár*, who assists in a good deal of field work, such as hoeing and winnowing, and has to do all leather work. Besides the work connected with ordinary agricultural implements, he supplies a pair of shoes for his employer every six months. For these duties he gets dues equivalent to the carpenter and blacksmith, *viz.*, about one ser per maund. Bodies of dead animals are considered his perquisite, but a custom has sprung up of late for the owner of a dead beast to require two or three extra pairs of shoes in return for the skin. *Chamárs* are required to do all kinds of *begár* work; they collect the people at marriages; and on these occasions and at deaths they get small fees.

Chúhras also help in the field operations, clean the houses and cattle-sheds, prepare the dung-cakes in houses where the women are of too high caste to do so, and carry manure to the dung heap. In the houses of non-agriculturists the sweepings and manure are the perquisite of the *chúhra*. His dues amount to about half a ser per maund. *Chúhras* often sell and mortgage to each other the right to perform the services in, and take the perquisites from, certain houses. The masters of those houses must, perforce, accept the changes thus made, for no one else will do the work if the right has been mortgaged to a particular *chúhra*.

The water-carrier (*jhíwar* or *kahár*) is employed in high caste families to supply water to the household and carry food to the men working in the fields. If the well is close at hand the usual charge for supplying water is 20 sers (*khám*) every harvest, equal to eight sers imperial weight, for every large vessel (*gharra*) filled morning and evening. If the well is at a distance the charge is higher. The *jhíwar* also carries the dooly in the marriage procession, and supplies water at marriages and funerals. He does not usually get a fixed share of the produce, but is paid according to the work done.

The washerman (*dhobi*) is another servant only employed by the higher castes. His dues are equivalent to about half a ser per maund.

The potter (*kumhár*) supplies the necessary household vessels, and gets from a quarter to half a ser per maund. When the pots (*tind*) for a Persian-wheel are supplied he is paid extra.

The barber (*nái*) shaves his masters, serves the women of the household, and takes messages on births, marriages, and deaths. The *náis* are always entertained by each other when on these messages, and never require to take cash for journey expenses with them. Their most profitable time is at

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marriage; their regular dues are not more than those of a potter, but most of their income is from extra fees.

The above are the regular village servants; but, as before remarked, they are not all employed in every household. The higher castes require all: those of lower social standing, the carpenter, blacksmith, and, generally, the *chamár*; so that it is difficult to lay down a hard-and fast rule regarding the number of village servants, and the share of the produce appropriated by them. It may be said, however, that about one-tenth of the produce is used in paying these men. Mírásis, Bráhmins, and *mulláhs*, and beggars also come in for something from the threshing floor. The total *kamín kharch*, or pay of village menials, varies with the prosperity of a village and luxurious habits of the proprietors. The total amount of the fixed dues probably never exceeds four sers in the maund, though the proportion given at harvest for all work done may vary from five to as much as ten sers per maund in some Rájpút villages. The same *kamíns* are not found in all villages. *Chúhras* are a great luxury. *Bhístis* are required in Rájpút, Pathán and Mughal villages, but are becoming common in any well-to-do village. If it is a Hindu village, a goat skin *mashak*, or metal pot, is used to carry the water in. *Telis* and *Juláhás* are never considered *kamíns*, and always paid in cash. The number of *kamíns* found in a village is of great importance, as being a fair index of the standard of comfort and general prosperity of the proprietors.

Poverty or wealth of the proprietors.

Table No. XXXII. gives statistics of sales and mortgages of land; Tables Nos. XXXIII. and XXXIIIA. show the operations of the Registration Department; and Table No. XXXIX. the extent of civil litigation. But the statistics of transfers of land are exceedingly imperfect; the prices quoted are very generally fictitious; and any figures which we possess afford but little real indication of the economical position of the landholders of the district. The subject is discussed at some length at pages 432*ff* of the Famine Report of 1879, where actual figures are given for instances selected as typical. In forwarding these figures, the District Officer wrote as follows:—

"The ordinary economic condition of the agricultural population is not uniform. The large land-owners are well-to-do, and some are even wealthy. These, however, are few in number. The average land-owner who cultivates 10 to 15 acres, the occupancy tenants, tenants-at will, all live from hand to mouth, and the majority are in debt. In the Hoshiárpur *pargunah* it is calculated that one quarter of the agriculturists have hypothecated or alienated their land; about one-fifth are well off and have something in reserve; while about one-fifth are free from the pressure of debt, though not able to save. In this district occupancy tenants are frequently, it would seem, as well or better off than the neighbouring owners. This applies to the plain portions of the district. The owners are often Rájpúts, and from pride of caste or some other reason do not cultivate with their own hands. The occupancy tenants are, as a class, more industrious cultivators than the owners; in virtue of their inferior

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soil does not form so valuable a security. Further, in the plain parts of the district, the owner's share is so small—8 to 12 per cent—as not materially to affect his position where he is compared with the occupancy tenant. At the same time I should mention that in some tracts—for instance, about Una—the occupancy tenants are very badly off. Their share of the produce is allotted in kind; and except in very good years the amount they take seems hardly enough to support their families. They take 55 per cent. or 50 per cent., while the owners get 45 per cent. or 50 per cent. The tenant-at-will is uniformly a poor creature living from hand to mouth. He has little credit, and therefore his debts are not so large as those of the other classes.

"It may be asked why, when the value of produce has so much increased, the agricultural community have not generally been able to better their position and to accumulate wealth. The reason is, that generally the produce raised on a holding is not much more than sufficient, if it is even sufficient, to support the family of the cultivator. It is only the large owners who cultivate extensive holdings who have a surplus for sale. And as (in most part of the district probably) the owner's share is a very small proportion of the produce, it is only the very large owners in tracts where the tenants are hereditary as a rule who make a substantial income out of their proprietary rights. Of those whom I have consulted on the proportion of agriculturists who are in debt, no one has suggested any less proportion of indebted persons than 33 per cent. and only one has put it so low. In the Dasúah *parganah*, the *tahsildár* estimates the proportion at 75 per cent., while a very intelligent *zaildár* has put it down at 90 or 95 per cent. According to the inquiries I have made, it seems probable that about 70 per cent. of the proprietors throughout the district are in debt. The same proportion in the case of tenants of both classes is slightly smaller, and may be put down at about 66 per cent.

"In the case of owners, I believe one great cause of indebtedness is the sudden command of money which the stability of the tenure of land conferred some 20 or 25 years ago, leading to laziness on the one hand and social extravagance on the other. Social ceremonies, as more money income became available, and the economic use of it had not yet been learned, increased in expensiveness. I believe the next generation, or that part of it which still finds itself owner of its ancestral acres (for some land has changed and is changing hands) will have learned a lesson and be more careful. As regards occupancy tenants, one cause of their indebtedness in the Una *parganah* is that their share of the produce is small, and hardly sufficient to serve as a sufficient maintenance.

"There are certain other circumstances which embarrass all classes of cultivators, and bring them into debt, or prevent their getting out of it— (1) Increased price of bullocks and other necessaries which the cultivators must buy. (2) The short period of limitation for parole and bond debts. This enforces too frequent *rests* in running accounts, and thus gives opportunity for piling up *compound* interest very rapidly. (3) High rates of interest charged by bankers. There appears to me no remedy for this. (4) Large quantities of land have in this district been yearly destroyed by sand deposited from the hill torrents. Special measures have been suggested to remedy this.

"As far as I have been able to judge from opinions recorded, I think the average indebtedness of owners and tenants is a sum equal to three years' income. I believe that the majority, *i.e.*, considerably more than half of the agriculturists of this district, are in debt. I have had occasion to make particular inquiries into the subject in connection with

Chapter III, E.

Village Communities and Tenures.

Poverty or wealth of the proprietors.

a proposal for remission of revenue (in 1876-77), in the villages of the *bet*, or alluvial land bordering the Biás in the Dasúah *parganah*, and took occasion to have statistics compiled with some degree of accuracy. Sixty-one villages or about one-tenth of the *parganah* then formed the subject of inquiry; of these villages only two were found to be not indebted. The other 58 villages owed Rs. 2,64,682 to their bankers, or on an average Rs. 4,563 per village; while the average jama is Rs. 466 per village; that is to say, they owed on an average nearly 10 years' *jama*, or nearly half the average selling price of the (assessed) land of their villages. The details of this enormous mass of debt were as follows:—

—	Secured on mortgage of land.	Cash debt unsecured.	Total.
Owners	70,964	1,47,596	2,18,560
Tenants with rights of occupancy	9,256	36,866	46,122
	80,220	1,84,462	2,64,682

"The debts in nine of these 58 villages exceed 20 years' *jama*; and in 22 villages the debts equal or exceed 10 years' *jama*. It is not that the land is highly assessed. In only 22 of them does it exceed Rs. 2 per acre; while the land is good and bears fine crops of wheat and rice. I formed the opinion that the cause of this state of indebtedness is the relation in which they stand to their bankers on the one hand, and, on the other, natural improvidence and carelessness of their character, and their extravagant social habits. They are nearly all Jat, Rájpút, and Gújar Muhammadans. Twenty years ago they found out the value of their land, and that they were able to raise large sums on its security. They forthwith proceeded to enjoy the pleasures of a command of cash. They had now the temptation to borrow for a daughter's marriage, and again (*e.g.*, in Sambat 1913) when a bad season came were driven to a loan. Once into the banker's toils they were not able to escape. Their apathy and ignorance made them an easy prey to the astute *banya*, whose accounts they could neither read nor understand. Afraid to demand an acknowledgment or receipt for any payment, even when they understood the value of such a document, they got credit loans and made payments in kind for a series of years, till all recollection of individual transactions has faded from their memories, and then they have to give a bond bearing heavy interest, or go into court.

"My own opinion is, that the next generation would be somewhat better able and willing to take care of themselves; but the question is, will another generation see them the owners of the soil? In many cases, it certainly will not. Land has already to some extent changed hands. When the harvest is ready, the *banya* proceeds to the threshing-floor, and the grain is laden on the carts of the *zamindárs* and borne off to the granaries in the town. All is taken except a few months' supply for the needs of the cultivators and their families. This very grain they are forced to take back again at a valuation, perhaps 50 per cent. higher than that at which they have parted with it. Thus they go on living from hand to mouth on the edge of starvation, and hardly anticipating the time, which appears to be drawing near for many of them, when their proprietary rights will cease to exist even in name. This state of matters is to be found in a good many villages of the Dasúah *tahsil*. The description is not applicable to the district generally, but it represents a state of matters not at all uncommon throughout the district."

Sales and mortgages of land.

Statistics collected during the recent Settlement give the figures on the next page for sales and mortgages of land during the last 30 years.

Chapter III, E.

Village Communities and Tenures.

Sales and mortgages of land.

Tahsil.	Detail.	Area Alienated. To agriculturists resident in village.	Area Alienated. To others.	Area Alienated. Total.	Total price.	Average price per acre.	Average price per rupee of revenue.
		Acres.	Acres.	Acres.	Rs.	Rs.	Rs.
HOSHIARPUR...	Sales ...	2,919	6,371	9,290	3,93,386	42	25
	Mortgages ...	9,232	15,997	25,229	15,76,749	62	33
	Total ...	12,151	22,368	34,519	19,70,135	57	31
UNA*	Sales ...	3,000	4,685	7,685	1,34,551	18	21
	Mortgages ...	10,439	30,341	40,780	8,25,649	20	18
	Total ...	13,439	35,026	48,465	9,60,207	20	19
GARHSHANKAR	Sales ...	1,491	1,878	3,369	2,46,256	73	38
	Mortgages ...	4,767	8,882	13,649	9,75,183	71	34
	Total ...	6,258	10,760	17,018	12,21,439	72	34
DASUAH ...	Sales ...	3,403	7,501	10,904	2,48,482	23	17
	Mortgages ...	10,734	25,439	36,173	13,03,233	36	22
	Total ...	14,137	32,940	47,077	15,51,715	33	21
Total	Sales ...	10,813	20,435	31,248	10,22,682	33	24
	Mortgages ...	35,172	80,659	115,831	46,80,814	40	26
	Total ...	45,985	101,094	147,079	57,03,496	39	25

The revenue of the land sold and mortgaged amounts to Rs. 2,25,613, and the total price paid aggregates four times the revenue of the district. The prices are highest in Garhshankar and Hoshiárpur, and lowest in the hill tracts of Una. The sale price being lower than the mortgage price is accounted for by the fact of a number of sales of land in the beginning of British rule merely for the Government revenue. The people in those days were unaccustomed to fixed cash payments, and the general peace, after the previous turbulent times, lowered prices so much that many proprietors, unable to pay their revenue, absconded, and their shares were sold to outsiders for the revenue due. It should also be observed that both the price of land and the number of sales and mortgages have risen very much in the last decade. Land now fetches a price averaging about forty times the Govenment revenue. Captain Montgomery writes :—

"It is impossible to view these extensive alienations of land without considerable anxiety. On the other hand, it is an encouraging fact that nearly one-third of the land sold and mortgaged has been taken up by resident agriculturists, and has not passed out of the hands of the village proprietary body, while some of the remaining two-thirds also is in the hands of men who are outsiders certainly, but who belong to the agricultural classes, and are not mere money-lenders. It should be remembered, however, that the above statistics of mortgages refer only to mortgages with possession. It has been found impossible to record, with any degree

* Including 22 hill villages of Garhshankar.

Chapter III, F.

Leading Families.

Sales and mortgages of land.

of certainty, the collateral mortgages by which land is pledged for debts payable by certain dates. This species of mortgage (*ar rahn*) is generally said to equal in amount the mortgages with possession, and if to this is added the immense number of debts for which land is not given as security, the total indebtedness of the people of the district reaches an amount which is somewhat appalling. In frequent conversation with the people, I have not met one person who does not say that the short limitation allowed by the present law is answerable for a great deal of the debt. The result of the short limitation is not always, as might theoretically be supposed, that the debtor is constrained to clear himself of his debt before the expiry of the period of limitation; the more common practice is for him to give his creditor a fresh bond for the old principal with new interest added, with interest running on the new bond; and so the matter goes on till the debt is so large that there is no hope of the debtor extricating himself. The old rule for debts used to be, *Dám dúde, Jins dune*,—that is, half as much again for cash and twice as much for grain. Now-a-days a cash debt is soon trebled and quadrupled."

SECTION F.—LEADING FAMILIES.

Leading families.

The principal persons of note in the district are—(1) Mián Rugnáth Singh, Jaswál; (2) The Bedi of Una; (3) The Sodhis of Anandpur; (4) The Rái of Babhaur; (5) The Rána of Mánaswál; (6) Sardár Rajindar Singh of Káthgarh; and (7) Sardár Bur Singh of Mukerián.

Mián Rugnáth Singh, Jaswál.

Mián Rugnáth Singh, Jaswál, is the great-grandson of Rája Umed Sing of Jaswan, who rebelled against the British Government in 1848, as described in Chapter II. He was deported to Kumáon, where both he and his son Jai Singh died; Rám Singh, son of Jai Singh, was allowed by the Government to reside in Jammu, the Maháraja having given his daughter in marriage to his son, Mián Rugnáth Singh. In 1877, on the occasion of the Imperial Assemblage, the Governor-General, acceding to the request of the Maháraja, restored to his son-in-law the *jágír* originally held by Rája Umed Singh. This *jágír* consists of the 21 villages in the Una *tahsíl* shown in the margin, and besides these he has obtained in proprietary right revenue-free the garden at Amb, which originally belonged to the family, and the ruined buildings at Rájpura, the old palace of the Rája. The buildings are being repaired, and will soon be habitable, and it is to be hoped that Rugnáth Singh, whose head-quarters are at present at Rámkot in Jammu territory, will take up his residence permanently in the district, and exercise an influence for good in the parts of the Dún where the name of the Rája of Jaswan is still reverenced.

1. Panjawar.	13. Samnal.
2. Pandoga.	14. Singha or Surkala
3. Daulatpur.	15. Kuthar.
4. Ispur.	16. Gobindpur Tarf Bula.
5. Khad.	17. Gobindpur Tarf Jaichand.
6. Guglahr.	18. Lalari.
7. Badhauri.	19. Babharn or Gangruhi.
8. Ladoli.	20. Ákrot.
9. Nagnauli.	21. Chutehr Behr.
10. Bitan.	
11. Jatoli Haroli.	
12. Dharmpur.	

The Bedi of Una.

Bedi Suján Singh, of Una, is the son of Bedi Bikrama Singh, who also rebelled in 1848 (see Chapter II.) and lost all his

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Leading Families.

The Bedi of Úna.

possessions. Bedi Bikrama Singh died at Amritsar, and his elder son, Surat Singh, having died, the second son, Suján Singh, has succeeded to the inheritance of this celebrated priestly family. Suján Singh is allowed a pension of Rs. 2,300 per annum, and resides in Una, where he does well as an Honorary Magistrate. Bedi Bikrama Singh's *jágirs* in this district were found, on annexation, to amount to Rs. 86,313 per annum; of this Rs. 31,212 per annum was confirmed to him for life, and the village of Una, his residence, in perpetuity. But he was too proud to take anything from the British Government. Again, in 1848, a pension of Rs. 12,000 was offered him, but he preferred to join the revolt.

Mr. Roe writes about this family :—

"Kala Dhári (the great-great-grandfather of the present Bedi), having many disciples at Una, migrated there from Dera Bába Nának, and received a grant of 72 ghumáos from the Jaswál Rája, Rám Singh. In Sambat 1860, Rája Umed Singh gave to Sáhib Singh the whole of the Una *taláka*, a grant confirmed by Ranjít Singh in Sambat 1872; about the same time he received the Núrpur *talúka* from Sardár Budh Singh. He died in Sambat 1891 (A.D. 1834), and was succeeded by Bikrama Singh, to whom Mahárája Sher Singh gave the Talhatti *talúka* in Sambat 1898."

The mausoleum of Bedi Sáhib Singh is a conspicuous object at Una, and its dome with a golden point is visible from a great distance.

The Sodhis of Anandpur.

The Sodhis of Anandpur are numerous, and to write their history and give the various legends connected with them would, as Mr. Roe observes, be the work of a lifetime. They claim descent from Rám Dás, the fourth Sikh Guru. Some of them possess *jágirs* in other districts, and more especially in the territory of the Mahárája of Patiála; the principal members of the family at Anandpur receive large pensions from the British Government. A great part of the income of the Sodhis is derived from the offerings made at the *Holi* festival at Anandpur. Harnaráin Singh, the *Bari Sarkár*, or present head of the Sodhis, is a minor. Sodhi Harnám Singh, one of the leading Sodhis, and an Honorary Magistrate, has lately died; his son, Ishar Singh, is an Extra Assistant Commissioner.

Rái Ratan Chand of Babhaur.

With regard to this family and that of the Ránás of Mánaswál it will be well here to quote Mr. Roe again. He says :—

"In all probability the first form of social order in this tract was the existence of a number of independent village communities. There is no record of such a period, but in the great majority of cases the ancestors of the present holders of the land are spoken of as having driven out previous owners. The earliest facts of which we have any actual knowledge is the pre-eminence of petty local chiefs, whose representatives exist down to the present day in the persons of the Ránás of Mánaswál and Rái Ratan Chand of Babhaur. Whether the founders of such houses were cadets of royal houses of other countries, or whether they simply emerged from their fellows by natural selection, it is impossible to say.

Chapter III, F.

Leading Families.

Rái Ratan Chand of Babhaur.

They were never able to exert any supremacy over any villages, except those of their immediate neighbourhood, nor could they offer any serious resistance to an organized Government; but their support was always worth buying, and the ruling power has always in some way or other acknowledged their position. The rights retained by Rái Ratan Chand and the Ránás directly represent rights which were once sovereign; but their little territories can hardly be said to have had any history of their own."

There are eight branches of the family of Babhaur, the head of each having the title of Rai. The Babhauriás are Luddú Rájpúts, claiming to be an offshoot of the Katochs of Kángra, but separated off more than 100 generations back. The family settled first in various places, then in Nangal, where it remained for three generations, and then in Babhaur 27 generations back, when the country of the Basáwál Rájpúts was occupied by Rái Binni Chand. Of the seven junior branches of the family each inherited part of the ancestral domains as follows:—*Tappa* Lál Singhi, 12 villages; Nagaur, 15 villages; Basáli, 27 villages; Jhandián, 17 villages; Soron or Kahnpur, 18 villages; Pálakwáh, 8 villages; and Nangal, 5 villages. With Babhaur itself remained 70 villages, but the *talúka* of that name now consits of only 52. The heads of the eight families salute each other with the salutation of *jaidya*. The present Rái of Babhaur is Ratan Chand, who enjoys a *jágír* of the two villages of Babhaur and Bangarh for life, half to descend to lineal heirs (male) in perpetuity. The only rights now possessed by the Rais and their relations, beside their immediate proprietary lands in the villages where they reside, consist of certain *talúkdári* dues, heretofore taken in kind from the villages of their *tappas*, but now converted into cash.

Ráná Lehna Singh of Mánaswál.

The Ránás of Mánaswál are Dod Rájpúts, and inhabit a quite unique tract of country called *Bít* Mánaswál, a flat table-land in the Siwálik range opposite Garhshankar. Mr. Roe says that the earliest knowledge we have of this family shows it in the position of tributary to the Jaswál Rája, receiving half the Government revenue and remitting half. Ranjít Singh afterwards confirmed the Ráná's half, on condition of his furnishing a contingent of 15 *sawárs*. The British Government confirmed the *jágír* in eight villages, half to descend to lineal heirs (male) in perpetuity. The present Ráná, who succeeded his brother in 1881, enjoys half of the following villages:—Sekhowál, Tabba, Haibowál, Maira, Kot, Majári, Mahdpur, and Nainwán. He is entitled to the salutation of *jaidya*. Connected with the Ránás of Mánaswál are the Ránás of Kungrat in the neighbouring table-land, which is also called *Bít*, but lies in *tahsíl* Una. This family is of very small importance, the present Ráná, Atar Chand, being merely a respectable *zamíndár*, enjoying a *sufed posh* allowance of Rs. 150.

Sardár Rájindar Singh of Káthgarh.

Jhandá Singh, the great-grandfather of Rájindar Singh, first came to the Doáb about Sambat 1816 (A.D. 1759), and

Chapter III, F.

Leading Families.

Sardár Rájindar Singh of Káthgarh.

appropriated some parts of the Garhshankar *tahsíl*. His grandson, Khushál Singh, rose to considerable power, and was related by marriage to Sardár Lehná Singh, Majíthia. Khushál Singh was, however, very unpopular in the tract over which he ruled and died soon after the British annexation in 1854, a victim to intemperance, leaving two sons, minors, of which only the elder, Rájindar Singh, survived. For some time Rájindar Singh's affairs were under the Deputy Commissioner, but he has now been managing his own property most efficiently for some time, and is an Honorary Magistrate, Civil Judge, and Sub-Registrar with jurisdiction in the Baláchaur *thána* of the Garhshankar *tahsíl*. He is a most active and loyal subject of Government and enjoys a *jágír* of the villages shown in the margin besides plots of land revenue-free in some other villages.

In *tahsil* Garhshankar—	In *tahsil* Hoshiarpur—
Chahal.	Bassi Kalan.
Lohgarh.	Saido Patti.
Sobowal.	Shamaspur.
	Barikian Tatoran.

Sardár Búr Singh of Mukerián.

The rise of this family dates from the supremacy of the Kanhya *misl*. Ruldú Rám, father of Sardár Búr Singh, a Kahár by caste, was a faithful servant to Mái Sada Kaur, widow of Gurbakhsh Singh, whose daughter married Ranjít Singh, and accompanied her both in prosperity and adversity. When Ruldú Rám retired from active service, his sons succeeded him, and the two eldest, Búr Singh and Búdh Singh, were for some time in charge of Sháhzáda Sher Singh. When Sher Singh, after coming to the throne, was assassinated, Búdh Singh was slain with him, and Búr Singh wounded; afterwards Búr Singh held offices of trust under the British authorities, when it was thought advisable to confine the Ráni Jindan at Shekhupura, and when the youthful Maháraja Dalíp Singh was sent to Farakhabad. His brother, Súdh Singh, was a commander of troops under the Sikh Government, and afterwards, with his brothers, Nidhán Singh and Mián Singh, did good service in the Mutiny. The brothers, Búr Singh, Súdh Singh, and Nidhán Singh, hold *jágírs* in the Gurdáspur district. Sardár Búr Singh is an Honorary Magistrate and Sub-Registrar, and a most loyal servant of Government. He has adorned the town of Mukerián with many charitable works, the principal of which are a fine tank and a *sarái*.

Minor families.

Among the families of minor note may be mentioned the following Sikh *jágírdárs* :—

The *Sardárs* of Ghorewáha in Dasúah.
The *Sardárs* of Sús and Pathrálián in Hoshiárpur.
The *Sardárs* of Bachhauri in Garhshankar.
The principal *Chaudhri* families are :—

In tahsíl Una the Rájpút *Chaudhris* of Agampur and Amboťa, and the Bráhmins of Takárla in Talhatti ;

Chapter III, F.

Leading Families.

Minor families.

In tahsil Dasúah the Awáns of Mukerián, Bihál Rájpúts of Badla, the Juriál Rájpúts of Jandwál, the Náru Rájpúts of Bhangála, and the Patháns of Miáni ;

In tahsil Hoshiárpur the Hindu Rájpúts (Dadwál) of Dholbáhá and Janauri, and Musalmán Rájpúts (Náru) of Hariána, Shám, Ajrám, and Khanaura, the Pathán family of Jahánkhelán, and the Jat *Chaudhris* of Garhdiwálá.

In tahsil Garhshankar the Ghorewáha Rájpúts of Garhshankar, Saroa, Baláchaur, and Bana Taunsa, and the Jat *Chaudhris* of Máhlpur.

CHAPTER IV.

PRODUCTION AND DISTRIBUTION.

SECTION A.—AGRICULTURE AND ARBORICULTURE.

Chapter IV, A.

Agriculture and Arboriculture.

General statistics of agriculture.

Table No. XIV. gives general figures for cultivation and irrigation, and for Government waste land; while the rainfall is shown in Tables Nos. III. and IIIA. and B. Table No. XVII. shows statistics of Government estates, and Table No. XVIII. of Forests. Table No. XX. gives the areas under the principal staples, and Table No. XXI. the average yield of each. Statistics of live stock will be found in Table No. XXII. Further statistics are given under their various headings in the subsequent paragraphs of this Chapter. Land tenures, tenants, and rent, the system of agricultural partnerships, and the employment of field labour, have already been noticed in Chapter III., Section B.

The Seasons: Rainfall.

The total annual fall of rain and the manner in which it is distributed throughout the year are shown in Tables III., IIIA., IIIB., and the subject is discussed in Chapter I., page 8, while famines have been already noticed in Chapter II., page 21.

Soils.

The areas of the different kinds of soil, which were separately recorded at the Settlement of 1882, are given on the next page.

The classification has been based, as far as possible, upon the local nomenclature. Unirrigated land in the hills is generally divided only into double crop *(dofasli)* and single crop *(ekfasli)*, while the poorest land, which is obliged to lie fallow for two or three years before yielding even one crop, is called *bahnbanjar*. In the plains the names of soils are numerous; they are as follows :—

Tahsíl Hoshiárpur.—*Niai* (or *Lahri* in the hills.) Manured land near the village site or in the neighbourhood of outlying houses or cattle pens. This is scarcely a separate *soil*, as it has not so much to do with the kind of land as with the facilities of applying manure.

Rohi.—Loamy clay. With propitious rains a most fertile soil.

Chhal.—Land which has received a fertile deposit from a stream. As long as the effect of the deposit continues, this soil will bear crops of the highest class without artificial manure.

Jabar.—Moist, low-lying land; very good for sugarcane and rice.

Chapter IV, A.

Agriculture and Arboriculture.

Soils.

STATEMENT SHOWING CULTIVATED AREA BY SOILS.

No.	Name of Tahsil.	Cultivated Area												Total.	Remarks.
		Irrigated.			Unirrigated.								Total.		
					Baráni.				Garden.						
		Chahi.	Nahri and Abi.	Total.	I.	II.	III.	Total.	I.	II.	III.	Total.			
1	Una ...	1,100	2,328	3,428	69,803	58,832	48,264	1,76,899		974		974	1,77,873	1,81,301	Including 22 hill villages of Garhshankar.
2	Hoshiárpur ...	4,396	2,666	7,062	12,883	74,973	51,096	1,38,952	1,874	2,544	1,514	5,932	1,44,884	1,51,946	
3	Garhshankar,	12,532	...	12,532	19,777	94,737	45,001	1,59,515	470	502	556	1,528	1,61,043	1,73,575	
4	Dasúah ...	2,210	11,432	13,642	21,117	1,34 216	31,324	1,86,657	246	285	66	597	1,87,254	2,00,896	Inclusive of 100 hill villages settled with Una.
	Total ...	20,238	16,426	36,664	1,23,580	3,62,758	1,75,685	6,62,023	2,590	4,305	2,136	9,031	6,71,054	7,07,718	

There are no separate details of manured area. Practically all the *Chahi* and most of *Baráni I.* is well manured. In fact, *Baráni I.* in the three last *tahsils* is made up of manured land only; in Una some other good land, not regularly manured, is also included in this class.

Chapter IV, A.

Agriculture and Arboriculture.

Soils.

Maira.—Sandy loam. This is the commonest soil. It is productive both with an excessive and deficient rainfall. The admixture of sand appears to keep it cool in dry years, and to enable surplus water to percolate through when there is much rain. Ordinarily the out-turn is scarcely so good as on *rohi* or *chhal.*

Rohi Kalari.—*Rohi* with an admixture of saltpetre.

Maira Kalari.—*Maira* with an admixture of saltpetre.

Maira Retar.—Very sandy *maira.*

Chhal Retar.—Very sandy *chhal.*

In the hill villages other names of soils are as follows :—

Bára.—Low-lying moist land on the edge of a stream, called *bára* because of the *bár* (or hedge) put outside it to protect it in flood and from cattle. It is generally sandy, but being moist is fairly productive.

Bhet.—Barren sloping land on a hill side.

Tiba bangar or *panga.*—Flat table-land on the tops of hills. Requires much rain, but is slightly better than *bhet.*

Danda.—Very stony land, generally on a slope.

Rakar.—Dry sloping land cut up by water action.

Rar or *Raur.*—Very dry and thirsty ; generally has *kankar* cropping up in it. Bears gram and *moth* well in propitious years.

Many of these names are common to the other two plains *tahsíls* also. Those peculiar to them, and not already mentioned, are given below.

Tahsíl Garhshankar.—*Rara, Moti,* or *Pathiáli.* The same as *maira,* but with a larger proportion of clay : gives wonderful crops with good rain, but is liable to fail in dry years. Is in fact much the same as *rohi.*

Dabri.—A still heavier clay, found only in the neighbourhood of the Bein : varies with cultivation from a fine deep soil to an almost unworkable waste : requires constant watering.

Jalal or *Seba.*—Much the same as *Jabar.*

Bhassi.—Old *chhal.*

Sír and *Khísar.*—Very poor, sandy soil.

Tahsíl Dasúah.—*Chagar, Chhamb,* or *Pabhan.* Much the same as *jabar.* The principal rice-growing land.

Ghassu.—The same as *Bhassi.*

Mand Chhal and *Mand Ghassú.*—*Chhal* and *Ghassú* is an island in the river.

Pail.—Moist *rohi,* usually watered by a stream which may or may not be perennial.

Pathrakal or *Báti.*—Land which is both stony and sandy.

Rakar.—This name in Dasúah denotes a thin coating of soil on a substratum of sand.

Chahn or *Dibar.*—Ill-drained, low-lying land of poor quality often water-logged.

Kaur Chhamb.—Like *chahn,* but with an admixture of saltpetre.

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Soils.

The soils of the district are so mixed up that it is not possible to say, beyond the following general observations, that certain soils will be found in any particular directions. The *mai* or *lahri* is always found near a village, and the land recorded as such is in most villages rather below an average of an acre per plough. Stiff clay soils are found near the *chhamb* and in other marshy lands. The remainder of the land is generally stony in the hills and sandy in the plains, and the quality of the soil is judged according as stones or sand are found in greater or less quantities. The usually abundant rainfall and the naturally moist (but not water-logged) soil are the causes of the great fertility of the district, and of the possibility of growing some of the highest classes of crops without irrigation.

Irrigation.

Table No. XIV. gives details of irrigation. Further information will be found at pages 177 to 203 of Major Wace's Famine Report, compiled in 1878. At that time one per cent. of the cultivation was irrigated from canals, two per cent. from wells, three per cent. was flooded, and the remaining 94 per cent. was wholly dependent upon rain. The following figures show certain statistics regarding the wells then existing in the district:—

Depth to water in Feet.		*Cost in Rupees.*		*Bullocks per Wheel or Bucket.*		Cost of Gear.	*Acres irrigated per Wheel or Bucket.*	
From	To	Masonry.	Without Masonry.	Number of Pairs.	Cost in Rupees.		Spring.	Autumn.
...	20	165	10	2	60	15	2	8
20	30	250	18	2	100	17	2	8
30	40	...	...	...	...	...	...	...

The total number of wells was 14,152, of which 9,525 were unbricked. The great majority of the wells are about 20 feet deep, and they are almost confined to the south-western border of the district, it being almost impossible to construct wells on the hill sides.

The marginal statement shows the irrigated areas as ascertained at the Settlement of 1852 and 1882. In the Una *tahsíl* irrigated land of all kinds was shown under one head at the last Settlement, and details of well and stream irrigation cannot be given. There

Tahsíl.	Detail.	Irrigated by wells.	Irrigated by canals and streams.	Total irrigated area.
		Acres.	Acres.	Acres.
Hoshiarpur ...	Former ...	2,616	1,378	3,994
	Present ...	4,396	2,666	7,062
Una	Former ...	...	...	2,010
	Present ...	1,100	2,328	3,428
Garhshanker ...	Former ...	7,953	203	8,156
	Present ...	12,532	...	12,532
Dasuah	Former ...	1,796	7,991	9,787
	Present ...	2,210	11,432	13,642
Total ...	Former ...	12,365	9,572	23,947
	Present ...	20,238	16,426	36,664

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Irrigation.

is most well irrigation in Garhshankar and most canal irrigation in Dasúah. The total irrigated area of the district, however, bears a very insignificant proportion to the cultivated area. Thirty years ago it amounted to three per cent., and even now it is not more than five per cent. The number of masonry wells has increased from 2,530 to 4,6[illegible]. Some of the well irrigation is carried on by *kacha* wells with the *dhingli* or lever pole and large watering vessel; such wells can only water about a quarter of an acre, and are generally used only by Sainis and Ráins for market garden cultivation. In the Garhshankar *tahsíl* the irrigating capacity of the masonry wells near Mahlpur and along the Jullundur border is good; there are good springs of water, and the area watered by a well averages 12 or 15 acres; but in the rest of the district the wells are generally worth little, the water being supplied by percolation rather than by springs, and the average irrigated area is not more than two or three acres per well. The method of working wells in the south is by the *charas* or leather bag, and in the north by the Persian-wheel. The former system is only possible where there is a good spring, for although requiring more labour, it draws much more water, and a *charas* will soon work a poor well dry. The water level, as might be expected in a sub-montane tract, varies throughout the district. Except near the hills, it generally lies at 12 or 14 feet from the surface, and thus *dhingli* irrigation is rendered possible. Numerous small streams issue from the hills and are utilised for irrigation, and in the north of the Dasúah *tahsíl* the water of the Biás is utilised for several canals; the only one of importance being the *Sháh Nahr* alluded to in Chapter I. The irrigation customs on the streams and canals have been carefully recorded during the current settlement.

Agricultural implements and appliances.

Table No. XXII. shows the number of cattle, carts, and ploughs in each *tahsíl* of the district as returned in 1878-79. The agricultural implements in ordinary use are of the usual simple and primitive description. The plough is the ordinary light country plough, called *mona*, and is fairly well adapted to the light soils of the district. It is doubtful if heavy ploughs for deep ploughing will come into much favour here, for the holdings are small, and a heavy plough means larger cattle, and more food for feeding them. The sugar press is the *belna* in ordinary use in the Punjab; further reference will be made to it later. The other agricultural implements in ordinary use are:—

Name of Implement.	Time it lasts.	Cost and by whom manufactured.
1. Trowel (*ramba* or *khurpa*) ...	6 months ...	Made by the village blacksmith as a part of his contract work, the iron and charcoal being provided.
2. Sickle (*datri* or *dati*)	Ditto ...	Ditto.
3. Spade (*kahi*)	2 years ...	Ditto.
4. Clod crusher (*sohaga*)	4 years ...	Made by the village carpenter as above, the wood being supplied.

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Agricultural implements and appliances.

Name of Implement.	Time it lasts.	Cost and by whom manufactured.
5. Hoe for sugarcane (*baguri*) ...	1 year ...	As No. 1.
6. Four pronged fork (*tangli*)...	2 years ...	Costs four annas, the leather thong that binds the fork to the handle being supplied by the village *chamar*.
7. Two-pronged fork (*sanga* or *salanga*)	Ditto ...	As No. 4, the leather thong being supplied by *chamar*.
8. Iron for digging holes (*gandala* or *kkuti*)...	Ditto ...	As No. 1.
9. Earth board (*karah*)	4 years ...	As No. 4.
10. Large rake (*dandral*) ...	Ditto ...	Ditto.
11. Wooden rake without teeth (*phaura*)	Ditto ...	Ditto.
12. Axe (*kulhari*)	Ditto ...	As No. 1.
13. Adze (*bahola* or *tesa*)	4 years ...	Ditto.
14. Chopper (*gandasa*)	2 years ...	Ditto.
15. Frame-work drawn by bullocks treading out corn (*phala*)...	1 year ...	As No. 4.
16. Board for making irrigation beds (*jandra*)	4 years ...	Ditto.
17. Ox goad or whip (*parain*) ...	Ditto ...	Handle made by village carpenter, iron point by blacksmith, and leather thong by *chamar*.
18. Tube for sowing with the plough (*por*)	Ditto ...	Made by village carpenter and *chamar*.
19. Rope net for carrying *bhusa*, &c. (*tangar*)	Ditto ...	Made at home. If purchased costs Re. 1.
20. Winnowing basket (*chhaj*) ...	1 year ...	Made of reeds by the village *chuhra*.
21. Basket for manure (*tokra*)...	Ditto ...	Made of twigs at home. If purchased costs one anna.
22. Ox muzzle (*chhikli*)	Ditto ...	Made at home. If bought, costs one anna.

It will be observed that, as a general rule, wood and iron are supplied by the agriculturist, and the implement manufactured by the village servant, who is under a contract to make and repair all such articles, in return for which he receives a share of the produce at each harvest. The plough is made in the same way, but the sugar-press is an extra, and ordinarily costs about Rs. 30.

Agricultural operations.

Most agricultural operations are conducted according to time-honoured customs, and it must be acknowledged that, in the generality of cases, these customs are the best adapted to the people and the country. Given the like conditions of a small holding, rude implements, and small cattle, it is hard to say how the agricultural operations of an industrious Jat or Saini can be improved upon. He puts so much steady manual labour into his land that its tilth is perfect; and frequent hoeings keep all weeds and foreign growths away from it. An improvement certainly might be made in the better selection of seed. Maize is the only crop for which any trouble is taken to preserve the best cobs for seed. In the case of most other crops there is general carelessness, not only in the selection of good seed, but in preventing mixtures of other seeds. Farm-yard manure is carefully preserved and plentifully applied to the land; in the plains unfortunately some of it is required for fuel; in the hills trees supply the necessary fuel, and for manure both dung and leaves of trees are available. The rules regarding rotation of crops are few and simple. The best manured lands, should the rain be propitious, generally bear two crops every year, such as maize and wheat; other plots are

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Agricultural operations.

set apart for sugarcane and cotton cultivation, but these are changed from year to year. The generality of the outlying fields are preserved in the greater part of the plains for wheat and mixtures of wheat, gram, and barley. In the hills the outlying fields, if very poor, are often not cultivated for two or three years, and then only with a coarse autumn crop like *kulth* (*Dolichos uniflorus*). The outlying fields in the plains, if of fair quality, are sown with the same spring crops year after year with little or no application of manure, until the land is exhausted, when an autumn crop of *chari*, *moth*, or *másh* is sown immediately after the wheat, and the land then lies fallow for a year, to be again sown with wheat as before. In lands of poorer quality, and especially in the highlands near Mukerián, the two-year course is followed; that is wheat, followed by *moth*, *másh*, or *chari* one year, and fallow the next year, to be followed by the same course year after year. A plough of land is a very variable quantity, the expression being often used to denote a fixed share in a village. A yoke of oxen will ordinarily plough 10 or 12 *ghumáos* of land, equivalent to eight or nine acres.

Manure and rotation of corps.

The following description of the use of manure and the system of rotation of crops as practised in the district was furnished for the Famine Report of 1879 (page 252), and may be given as supplementary to the information contained in the preceding paragraph:—

—	Constantly manured.	Occasionally manured.	Not manured.	Total.	Percentage of previous column which bears two or more crops annually.
Irrigated land ..	31	29	40	100	About 16 per cent.
Unirrigated land	5·8	2·8	91·4	100	
Total ...	7	4	89	100	

"The proportion of land manured to total cultivated is given in the marginal table. This is according to the *Tahsildár's* returns; but I think $\frac{1}{4}$ instead of $\frac{1}{3}$ of the cultivated area would be nearer the mark, judging from other inquiries I have made.

"From 300 to 700 maunds of manure per annum are put on lands regularly manured.

A few of the rotations considered advisable are—

{ Trefoil (*senji*),
{ Sugarcane,

Or { Hemp,
{ Sugarcane or wheat,

Or { Indigo
{ Sugarcane, melons or wheat.

On land which bears two crops only—

Rabi ... ... Wheat
Kharif ... ... Indian corn.
Rabi ... ... Wheat, and so on*

* The rotation quoted above is very common in unirrigated land. Bad rains of course interfere with the rotations. If an interval of ten months elapsed, I should not call it *dofasli*. The rotation given is *the common* rotation, I think I may say on *dofasli* land. Wheat is sometimes replaced by *sarsof, masúr*, barley, gram, &c. The *dofasli* land has of course generally to be manured, unless the land is subject to inundation and gets a fresh coating of soil. Such land is not common in this district and Jullundur.

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Manure and rotation of crops.

"The ordinary course of cropping three crop lands in the vicinity of the town is as follows:—

1. Tobacco.
2. Indian corn.
3. Potatoes, or Radish, or Turnip, or Wheat.

"Unmanured and irrigated lands are ploughed oftener than manured and irrigated lands. For wheat, land will be ploughed four to six times if it is manured. If it is unmanured, it will be ploughed six to eight times. For sugarcane, land is ploughed 10 to 15 times. After cotton gathered in November, the land is often allowed to rest till Indian corn is sown in the *kharif*. In the *kandi* a good deal of land is cultivated only every second year, and lies fallow for a year between each crop."

Principal staples.

Table No. XX. shows the areas under the principal agricultural staples. The remaining acres under crop in 1880-81 and 1881-82 were distributed in the manner shown below:—

Crop.	1880-81.	1881-82.	Crop.	1880-81.	1881-82.
Kangni	942	14,867	Chillies	141	1
China	3,679	3,158	Other drugs and spices ...	83	145
Mattar	153	232	Linseed	1,607	1,921
Mash (Urd)	17,628	14,888	Mustard	11,402	12,742
Mung	1,776	1,296	*Til*	3,945	2,403
Masur	14,204	11,698	*Tara Mira*	3,883	4,881
Arhar	115	134	Hemp	6,732	5,594
Turmeric	56	44	*Kasumbh*	9,559	8,430
Coriander	39	62	Other crops	9,983	28,869
Ginger	...	1			

The following description of the principal staples and of the method of their cultivation is extracted fram Captain Montgomery's Settlement Report, and the areas and out-turns therein given were ascertained during Settlement operations.

Wheat.

The common wheat grown in the district is a reddish bearded variety called *káthi*. Other kinds are also cultivated in particular localities, such as the *dáúdkháni*, or white wheat, for which the villages of Siprian and Sabár at the foot of the Siwáliks in the Dasúah *tahsíl* are celebrated; and the *badának*, or white wheat with a long beard, grown in irrigated lands. *Kanku* or *mundri* is a white beardless wheat coming into favour, and usually only grown for export; but very little is at present exported from the district. A curious fact about the *kanku* is that when grown near the hills it is white, but if sown at some distance from the hills it becomes reddish. *Dhamúri* is another red wheat, not thought so well of as *káthi*, but well adapted for *chhal* lands, in which ordinary wheats are often laid by the high winds in March; the *dhamúri* has a firm stalk and root and is not easily stirred. But by far the largest area is under *káthi*, the kind mostly used for mixtures with gram and other crops. The people say its out-turn is greater than of other kinds, and it is the ordinary food of the agriculturist in the summer months, especially when mixed with gram. The number of ploughings given to wheat land varies according to the crop that precedes it. If it follows maize, the time for ploughing is short and not more than three or four can be given. If the two-year course is followed, continuous ploughings can be given for ten months; but even so the majority of farmers do not

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Wheat.

plough more than eight or ten times. The best time for sowing is from the middle to the end of October, but wheat can be sown up to the end of December. In the riverain villages the land is often not dry enough to sow till November, and if the seed is sown too early it is eaten by a small grasshopper called *toka*. The subsequent operations are simple. The field should be occasionally weeded in November and December, the most common weed being a kind of wild leek called *piáji*. The saying is, *Khet piáji, mulk doráji*; or, "A field with *piáji* in it is like a country with two kings."

After December nothing need be done besides the protection of the crop from stray animals till it is ripe in April. The 1st of *Baisákh* (about the middle of April) is the proper day to begin reaping the wheat harvest. When cut it is tied into sheaves and left in the field for a day or two, and then brought to the threshing floor. After 10 or 12 days the threshing begins, and is effected by bullocks treading it out and dragging after them a frame-work of wood (*phala*) covered with thorns and stones. The winnowing is done by lifting the wheat and chaff high over the head in baskets, and letting it fall gradually to the ground, so that the wind separates the chaff from the grain.

The crop returns prepared for assessment statistics showed an area of 2,51,898 acres under wheat alone, and 1,30,903 acres under mixtures of wheat and gram, and wheat and barley. Extensive experiments have been carried out in the last five years to ascertain the out-turn of the principal crops. The results for wheat are given by *tahsíls* in the margin.

Tahsil.	Area under experiment.	Total produce.	Average produce per acre.
	Acres.	*Sers.*	*Sers.*
Hoshiarpur	159·7	51,979	326
Una	110·9	18,512	167
Garhshankar ...	213·2	81,289	381
Dasuah	229·8	62,093	270
Total ...	713·6	213,873	300

The greatest number of experiments was made on second class unirrigated land, which is *the* principal wheat-growing soil. The results seem to show that in the best plains *tahsíls* the average produce is eight or nine maunds an acre; in Dasúah about seven maunds; and in the hills, only four maunds. The good lands in the Una valley will certainly produce an average of seven or eight maunds; but the average given includes the out-turn for poor hilly lands. In the same way the southern parts of the Dasúah *tahsíl* will produce at least as good an out-turn as the best tracts of Garhshankar and Hoshiárpur. Of course the difference is enormous between the out-turn of the best manured lands and that of the poorest sandy soils; but the above results may be given as fair averages for the whole district taken together. Wheat is not liable to many diseases. Rust (*kungi*) attacks it in very

rainy or cloudy weather, but soon disappears with a warm sun. After the sowings rain is required three or four times with intervals of about a month; too much rain is apt to make it run to stalk, to the detriment of the grain.

Barley.

Barley is usually cultivated only in irrigated or moist alluvial lands. It is sometimes grown alone; sometimes mixed with wheat or *masar*. Barley and *masar* (*bejar*) is the more favourite mixture, because the two crops ripen at the same time. When sown with wheat the mixture is called *goji*. The method of cultivation is the same as for wheat, but it can be sown later, that is, up to the beginning of January, and it ripens 10 or 12 days sooner. It is a common practice to cut patches of barley just as it is ripening, extract the grain, and make *sattu* of it; that is, to grind it and make a kind of porridge of it. The area recorded under barley was 30,151 acres: 67·6 acres were experimented on, and the average out-turn was 332 sers, or rather more than eight maunds per acre. This would be a very fair average for the district. The out-turn is generally rather more than that of wheat, and it is seldom sown in the poorest lands as wheat is. Barley will thrive with more rain than wheat, and is often cultivated in rather marshy land. Experiments on 35·5 acres of barley and *masar* mixed give an average out-turn of 413 sers per acre. This is perhaps rather in excess of the average; nine maunds would be more accurate.

Gram.

Gram is seldom sown alone in this district; the total area recorded is only 23,121 acres, while that under wheat and gram (*berra*) amounts to 129,047 acres. It likes rather a dry soil, and is sown in the end of September or beginning of October if cultivated alone; the mixture of wheat and gram is sown in October as for wheat alone. The crop requires little moisture, and rain is especially destructive when the plant is in flower, when an insect called *sundi* attacks the pods and prevents the grains from forming. In a good year the out-turn is very large, and the *bhusa* of gram is very well thought of. If rain comes early in the year and the plant is inclined to run to stalk, it is sometimes topped by hand, or cattle are let into the field for a short time. Experiments were carried out on 76·5 acres of gram alone, and the average out-turn was 186 sers, the fact being that the last five years have not been good gram years. Probably five maunds an acre would be a good general average for the district, counting bad years and good together; but in a good year the produce would be double this. The experiments on wheat and gram together were as shown in the margin. It may be generally stated that the average produce of wheat and gram mixed is rather more than that of wheat alone, and about equal to barley alone. Gram is more often sown mixed with

Tahsil.	Area under experiment.	Total produce.	Average produce per acre.
	Acres.	*Sers.*	*Sers.*
Hoshiarpur ..	144	42,647	296
Una ..	18·8	4,184	223
Garhshanker ..	214·6	74,212	346
Dasuah ..	53·7	20,274	378
Total ..	431·1	141,317	328

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Gram.

wheat, under the belief that whatever the year, one of the two crops is sure to give a good yield; another reason is that the mixture is the common food of the agriculturist, and is more satisfying than wheat alone. There is a common belief that lightning destroys gram when in flower, and a line of linseed (*alsi*) is sometimes sown round a gram field, with the idea that its blue flower protects the gram.

Saron or sarshaf.

Saron or *sarshaf* (*brassica campestris*), a kind of mustard, though cultivated in small patches, is a very important winter crop, for its leaves supply vegetables in October, November, and December, until the various wild vegetables appear. It is generally sown in September in manured lands, either by itself in small patches, or in lines among other crops in the ordinary fields, and ripens in March. Oil is extracted from the seeds. Experiments were made on 5·8 acres, which gave an average outturn of 241 sers or about six maunds per acre.

Tobacco.

Two thousand six hundred and fourteen acres are recorded as under tobacco. It is generally cultivated in small plots in the best manured lands, and requires constant irrigation. It can be sown at any time from November to March, as land is available. If it follows a maize crop, it is sown comparatively early, but often follows a wheat or barley crop cut green, and thus cannot be sown till February or March. The land should be first carefully prepared and heavily manured. The seed is sown first in small beds, and the seedlings are then transplanted. After this constant weeding and watering are required. When the blossoms appear, they are topped, except from those plants which are required for seed. The earlier sowings ripen in April, the later in May. After being cut the tobacco is left lying in the field for a couple of days; it is then buried in a hole in the ground for a week, and after being beaten with sticks is made into twists, in which form it is sold. Experiments were made on 7·7 acres, the average out-turn being 1,217 seers, or about 30 maunds an acre. The tobacco of Garhshankar and the neighbourhood, and also of Taláora, a village near Babhaur in the Una *tahsíl*, is considered especially good, and sells at a high price. The tobacco of the district is said to be of three kinds:—*Desi*, formerly the most common kind, but now going out of favour. *Gobi*, said to be stronger than *desi*, and more popular. *Dhatura*, the strongest and most liked; its cultivation is on the increase. It is supposed to be good for goitre, and, therefore, a good deal is exported towards the hills. The out-turn of *dhatura* is larger than that of *gobi*, and it is this kind which is principally cultivated in Garhshankar and the neighbourhood. Land suitable for tobacco ordinarily rents at about Rs. 20 an acre, and if well manured yields three crops, maize in the autumn, wheat cut green, lastly tobacco. Good land in the neighbourhood of Garhshankar has been known to rent for Rs. 50 an acre.

Safflower.

The area under safflower (*kasumba*) was 6,722 acres. It is cultivated principally in *tahsíls* Garhshankar and Una, especially

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Safflower.

in the northern part of the former. It is sometimes grown alone, sometimes in lines in a gram field. It seems to grow best in rather sandy soil: the ground is not very elaborately prepared, and the seed sown at the end of September. The flower, from which a dye is made, is picked by women, who get a fifth share as their wages. The seeds are separated afterwards by beating the pods with sticks, and from the seeds an oil is extracted.

Other *rabi* crops.

The other *rabi* crops are linseed (*alsi*), principally grown in damp riverain lands; *masar* (*ervum lens*), not often cultivated alone, but generally mixed with barley; poppy, cultivated in small irrigated plots; *senji*, a fodder crop grown near wells, or in moist lands; vegetables, including potatoes, grown in highly manured and irrigated land near towns; *keu*, a kind of bean grown in marshy lands, often mixed with barley; *charál*, a pulse only cultivated in poor alluvial lands; and *matar*, also an inferior pulse. As no very large area of these crops is cultivated, no special remarks about them are necessary. Melons may also be considered a *rabi* crop. They are a good deal cultivated in the neighbourhood of towns, and, as before remarked, in Mahton villages.

Maize.

Maize (ver., *maki* or *chhali*) is the principal *kharíf* crop of the district; 140,345 acres are recorded as under this crop, 52,527 acres being in Una alone. Good manured land is absolutely necessary; the more manure the better the out-turn; if irrigation is available so much the better. The land is not usually prepared with more than three or four ploughings. The seed is sown after the first fall of rain in June or July; but in the hills it is sometimes sown in the end of May. The crop requires constant weeding and hoeing; when a couple of feet high the ground between the plants is ploughed up, this process being called *halud*. A hairy red caterpillar called *kutra* is very destructive to the young shoots, but fortunately it only appears for 12 or 14 days in the beginning of the rains, and then disappears. Moderate and constant rain, with alternating sunshine, is best for maize; both drought and much rain do harm. If the first sowings are destroyed by drought or wet, it is resown, and can be sown up to the middle of August; but the end of June or beginning of July is the best time. Near towns, where irrigation is available, it is often sown in March or April, and cut in June or July. When ripening the crop requires constant guarding from the depredations of both men and animals, and wherever maize is grown, night is made hideous with the cries of watchers keeping off jackals, wild pigs, &c. The crop ripens in September and October, when it is cut and left in sheaves in the field for a day, after which the sheaves are stacked at the threshing-floor, and left for 10 or 12 days. The cobs are then taken off and the grains separated by beating with sticks, and spread out on the flat

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Maize.

Tahsil.		Area under experiment.	Total produce.	Average produce per acre.
		Acres.	Sers.	Sers.
Hoshiarpur	..	107	53,769	503
Una	..	82·9	32,854	396
Garhshankar	...	130·6	61,307	469
Dasuah	...	96	37,487	391
Total	..	416·5	1,85,417	445

roofs of houses or other places exposed to the sun. The best cobs with their encasing sheaths are generally preserved for seed. The marginal table shows the experiments which have been made. Probably 10 to 12 maunds may be taken as a fairly correct average out-turn; the fact is that maize is scarcely ever cultivated except in good soils, otherwise the average would be much lower.

Cotton.

The area under cotton is 22,550 acres, of which half is in the hills. It is generally sown in land of average quality, which is not too damp or too heavily manured. It is prepared by seven or eight ploughings, and the seed is sown either in March, when it is called *chetri*, or after the first rains in June or July, when it is called *watri*. The seeds are generally steeped in water, and then rubbed with dung to prevent their adhering together. Soon after the crop appears, it should be weeded three or four times, and the plough is often used (*halud*) as for maize. The seed should not be sown close together.

Kanak kamádi sangni,	Sow wheat and sugarcane close,
Dad tapúsi kangni,	*Kangni* at the distance of a frog's jump
Dáng o dáng kapáh,	Cotton at the distance of a long staff;
Lef di bukal márke,	Let a man wrap himself in his sheet,
Chhalian vichi ja.	And walk through a field of maize.

But this good advice is often disregarded, the result being that the cotton plants run to stalk, and produce little. Moderate rain is required; and rain at night in *Bhádon* (the middle of August to the middle of September), when the plant is in flower, is said to be bad. The picking begins in October, and goes on at intervals till the middle of December, the pickers getting one-fifth share as wages. Experiments made on 100 acres give an average out-turn of 168 sers (or about four maunds) the acre of uncleaned cotton. Cleaned cotton is about one-fourth of uncleaned.

Rice.

The several kinds of rice grown in the district may be divided as follows:—

1st class.—*Básmati, Chahora, Begami.*

2nd class.—*Jhona, Ratru, Sukhchain, Munji, Sathi, Kalona, Kharsu.*

The total area under rice is 33,656 acres; of this more than half is grown in the Dasúah *tahsíl*, and the area under first class rice in that *tahsíl* is 4,085 acres. Unfortunately no classification of rice was made in Una; but the total area under first class rice in the district is probably over 5,000 acres. Rice is cultivated only in marshy land, or in land copiously irrigated by a canal or stream. In one large village in Garhshankar Moránwáli it is grown in well-irrigated land; but this is most unusual, and the reason here is that the land is *dabri*, well-suited for rice cultivation, and the water only three or four

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Rice.

feet from the surface, so that as much water as is necessary can be given to the crop with very little labour. First class rice requires a constant flow of water; for the second class it is sufficient if plenty of water is given: if it stagnates no harm is done. Heavy floods, if they top the plant and cover it for two or three days, destroy it, but the mere passing of a flood over a crop does it no harm. The land is prepared by three or four ploughings. *Munji* (the commonest rice) is sown in March or April, the other kinds in June or beginning of July. Rice may be sown either broadcast or after raising seedlings in small beds. The broadcast sowings are of two kinds: (1) *Watrán*, when the moisture has sufficiently subsided to allow of ploughing and sowing; (2) *kadwán* or *kadu*, when the seed is steeped in water for two or three days, and then scattered broadcast in the mud. When sown by raising seedlings the process is called *láb*, and this, though more laborious, is more profitable. The best kinds are always sown by the *láb* method. *Sathi* or *kalona* are always sown *kadwán*; the other kinds may be sown in any way it pleases the cultivator. Some weeding is required for rice sown broadcast; that sown by *láb* requires none. The earliest sowings ripen in September, the later ones in October and November. *Sathi* is supposed to ripen in sixty days.

Sathi pake sathín dini,	*Sathi* ripens on the sixtieth day,
Je páni mile athín dini.	If it gets water every eighth day.

Kharsu is a very coarse rice grown in poor alluvial soils, where the river has deposited some soil, but not yet sufficient for the better crops. Grasshoppers (*toka*) are fond of the young shoots; and pigs, which abound in the high grass of the *chhamb*, do much harm by uprooting the fields of rice. High winds also are considered bad when the plant is nearly ripe. The crop should be cut before the grains are quite ripe (*hargand*), otherwise much of the grain is lost. Threshing is done by the treading of oxen without the wooden frame (*phala*) used in ordinary threshing. The rice straw is of little use, except for bedding and litter; it contains no nourishment, and cattle will not eat it unless very hungry. The grains are husked by pounding them in a large wooden mortar (*ukhál*) with a pestle (*mohla* or *músal*). As to the out-turn Captain Montgomery writes :—

"Experiments were made on 41·8 acres, the result being an average out-turn of 378 sers (or about 9½ maunds) an acre. I am unable to give the average out-turn of the different classes, but most of the experiments were made in *munji, jhona, sathi, básmati,* and *chahora*. Mr. Temple considered that some of the best rice-growing villages produced 60 maunds an acre; this appears to me quite incorrect; even if *kacha* maunds were meant a produce of 25 maunds an acre is an excessive average, though special plots may grow as much. I am inclined to think that ordinary rice-growing land will not produce more than nine or ten maunds, and the better *básmati* and *chahora* lands about twelve maunds."

Mash, Mung, and *Moth.*

The area recorded as under *másh* (*phaseolus radiatus*), *mung* (*phaseolus mung*), and *moth* (*phaseolus aconitifolius*) is

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Mash, Mung, and *Moth.*

51,722 acres, the greater part being in the Dasúah and Una *tahsíls*. They are grown principally in the high level land around Mukerián, in fact where the two-year course is followed; under that course it is almost invariably one of these crops or *chari* which follows wheat. No great amount of labour is bestowed on them. The land is ploughed two or three times after the spring crops have been cut and the seed sown in the beginning of the rains. No weeding or hoeing is done; and the crop is cut in November., the *bhusa* being well thought of. *Mung* is not often met with; *másh* is sown in rather better lands than *moth*, which is cultivated in some of the poorest lands and on dry sloping hill sides. Both *másh* and *moth* thrive best in years when the rainfall is rather scanty. The experimental returns show an average of 117 sers (or about three maunds) an acre on 19 acres of *másh*, and of 70 sers (or under two maunds), on 30·2 acres of *moth*. It may be generally stated that three or four maunds is a fair average for *másh*; and two and a half or three maunds for *moth*.

Chari.

Chari (*sorghum vulgare*) is only grown for fodder, and is always sown close. It is often found in lands under the two-year course, and, as is the case with *másh* and *moth*, very little labour is bestowed on it; it is cut for the cattle in September or October. Like maize it requires moderate and constant rain, and drought in July and August affects it so that it becomes poisonous for cattle. The total area under *chari* is 38,579 acres. It is considered one of the *zabti* crops, and cash rates are usually charged for it. It apparently exhausts the soil, for a spring crop is scarcely ever sown in a field from which *chari* has been lately cut; if sown the out-turn is poor.

Other *kharíf* crops.

The other *kharíf* crops are *sawank* (*oplismenus frumentaceus*), *chína* (*panicum miliaceum*), *koda* or *mandal* (*eleusine corocana*), hemp (*san*) and *sankukrá* (*hibiscus canabimus*), *til* and *tili* (*sesamun Indicum*), *arhar* (*cajanus Indicus*), *kangni* (*pennisetum Italicum*), *bajra* (*penicillaria spicata*), *raung* and *kulth* (*dolichos uniflorus*).

Hemp is sown in a good soil close together, and the fibre separated from the stalks after steeping in water. *Sankukrá* is a kind of inferior hemp cultivated on the edges of fields, especially those under sugarcane. *Bájra* is not much cultivated, except in a few sandy tracts. *Kulth* is grown on the poorest hill slopes, which look as if they could produce nothing but stones. *Til* or *tili* are grown for their oil-seeds, the former being generally sown far apart in a field with some other crop, the latter close together in a field by itself. The other crops are minor ones, which ripen quickly and are eaten by the poor. *Chína* is also sown as a *rabi* crop.

Other products.

Reference has already been made (Chapter I, page 12) to the mango groves, and the large receipts from them in favourable years. In the northern end of the Siwáliks and part of the Chintpurni range many villages get a considerable income from their *harar* and other fruit trees, such as the *bahera* and

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Other products.

mala. The dye obtained from the *kamila* is also of some value. Residents of the hill villages stack their grass, and sell what is not required for their cattle. The *kharkana* grass is a valuable property in the hills where houses are thatched, and in the internal distribution of village assessments the people have generally imposed a rate of a few annas on their *khar-belas* in Una. In the plains there is less demand for the grass, and some villages near the hills have more of it than they can dispose of.

Sugarcane.

Five kinds of sugarcane are grown in this district:—

Chan.—A thin reddish juicy cane with a thin peel.

Dhaulu.—Whiter, thicker, and rather more easily peeled.

Ekar.—Resembles *dhaulu*, only with dark-coloured lines; the peel is harder, and there is less juice.

Kanara.—White, very soft and juicy.

Pona.—The thickest and most juicy variety.

The kind almost always sown, except in the *kohla* or stream irrigated lands in the hills, is *chan*. Its juice is considered superior to that of any other kind for making sugar: it is also less liable to injury from frost than *dhaulu*; but the latter is sometimes to be found mixed with *chan*. *Ekar* is not much thought of, being the hardest and least juicy variety, and some cultivators cut it down directly they recognise it in a field. *Kanara* is generally only cultivated in the hills; it is very soft and juicy, and the people have a saying that very little of it reaches the sugar press, most being chewed by the men working in the fields; the quality of its juice also is inferier to that of *chan*. *Pona* is never pressed, and is only grown near towns for chewing. A new kind of cane called *kahú* has lately been introduced for experiment from the Gurdáspur district: it is thick and juicy, but it has not been tried long enough for any definite opinion to be formed of it. The people seem to think the *chan* is the best kind for sugar. Sugarcane requires a good soil, but is seldom grown in the highest manured lands; the soils in which it is usually sown are *chhal*, *rohi*, *jabar*, and *maira*. The greater part of the land under sugarcane in this district is unirrigated: the rainfall is good, and the soil has an inherent moisture which precludes the necessity for irrigation; *chhal*, *jabar* and *maira* will stand a little drought without much harm; *rohi* requires more rain, but with good rain or irrigation the out-turn is splendid. The area recorded under sugarcane is 29,117 acres, of which only 3,553 were irrigated.

There are two ways of preserving the seeds:—

(1) When the pressing begins the top joints of the canes are cut off to the length of four or five knots and tied up into bundles called *púla*, each sufficient for sowing one *marla* of land (about 23 square yards); these bundles are then buried upright in the ground till required. The top joints are closer together, and the out-turn in number of canes from such seed is probably greater than if the whole cane were cut up; but the size and the strength of the cane in the latter case are greater.

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Sugarcane.

(2) The number of canes required for seed are left standing in the field till wanted, when the whole cane is cut up and sown.

Where sugarcane is liable to injury from frost, the latter plan cannot be followed, and this appears to be the only reason in some parts of the district for the seed being cut early and buried in the ground. The *pona* cane seed is always buried, being most easily frost-bitten. The top shoots of the cane, called *ag*, form good fodder for cattle, and are considered the perquisite of those who cut and strip off the leaves from the canes. As a general rule, a cultivator keeps some of his best canes for seed. A Jat cultivator devotes a great deal of time and manual labour to the cultivation of this crop, and it is doubtful if his mode of tillage can be improved upon. Sugarcane is generally sown upon land which has had wheat in it the previous year, so as to allow nine or ten months for preparation of the soil; but it sometimes follows an autumn crop of maize in dry lands, or of rice in marshy. In some special plots the old roots of the cane are taken up immediately after the crop is cut, and the same land immediately resown. When it follows wheat, ploughing is begun in May and continues at intervals, according to time and means available, through the rainy season, till the wheat sowings are commenced in September and October. After an interval one or two more ploughings are given, and then all hands are required for working the sugar presses. Ploughing operations are begun again in January and February, and continued till the seed is sown in March. The *sohágá* or clod-crusher is used after every two or three ploughings. The people say land should be ploughed 100 times for sugarcane, but it seldom gets more than 25 or 30 ploughings.

Satin siwen gájrán ;	Seven ploughings for carrots,
Sau siwen kamád,	A hundred ploughings for sugarcane
Jyun jyun vahiye kanaknu	The more you plough for wheat,
Tyun tyun dewe sawád.	The greater will be the profit

Great importance is attached to the pulverisation of the soil after the ploughings. The seed is sown in March in the following way: A furrow is made with a plough, and a man walking behind drops the seed in and presses it down with his foot at intervals of a foot between each seed. The furrows are made as close as possible to one another. Afterwards the *sohágá* is passed over the field to cover up the seed. The soil is then constantly loosened and weeded with a kind of trowel (*bagúri*), until the cane attains a height of two or three feet in the rains. This hoeing, called *godi*, is very important, and the more labour expended on it the better is the out-turn of sugarcane. After the canes are two or three feet high, nothing more is done until they ripen in November or December. Sugarcane is always sown thick, and no attempt is made to strip off the lower leaves when it has grown up. The quantity of seed required is about two maunds per *kanál* or 20 maunds an acre. The price of seed

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Sugarcane.

varies, but averages about Rs. 5 an acre. The cane is liable to various diseases and ravages of insects, the local account of which is as follows :—

(1) White ants attack the layers when first set, epecially if the land is not well weeded at first. There are also destructive insects called *garuna* and *bhond*, the latter a kind of black beetle, which attack the young shoots. The cane sown earliest is most liable to attacks of white ants.

(2) *Tela*, a small insect, comes on the full-grown canes in dry years.

(3) Frost is also destructive under the same conditions as *tela*. Sugarcane is more liable to injury from frost in *chhal* land.

(4) Rats do much damage. For a remedy the tops of the full-grown canes are tied together in lots of 15 or so. This gives light below and checks the wandering instincts of the rats. The tying together of the canes is also a preventive against frost bite, and supports canes which have attained to any size.

In good *chhal*, where fresh alluvial deposits can be depended on, the roots of the cane are sometimes left in the ground, and produce two or three and sometimes more years in succession ; this system is called *monda*. The out-turn the second year is almost equal to that of the first ; the third year a fourth less, and after that still less. *Monda* saves a great deal of trouble, but is only feasible in good alluvial lands. After the canes have been cut the land is ploughed a few times to loosen the earth round the roots, and the usual weeding and hoeing take place. As a rule little or no fresh manure is applied. A not uncommon practice when sugarcane is quite young is to cover the field with the leaves of *chhachra* (*butea frondosa*) to keep the soil cool during the hot months of May and June. The leaves rot in the rains and add to the fertilization of the soil. Very little irrigation is required in this district. *Jabar* and *chhal* are not irrigated at all ; in other soils, if available, water is applied first before sowing and afterwards three or four times until the rains set in. After that the land is only irrigated if the rains are deficient.

Extraction of juice.

The sugar press used is the *belna*, of which an illustration is given at page 305 of Powell's "Punjab Products." Three pairs of bullocks are generally required to work it at one time, and if worked night and day nine pairs are necessary. There are, however, smaller *belnas* worked by only two pairs of bullocks. A *belna* costs Rs. 30, and lasts about seven years ; but its rollers have to be constantly renewed. The village carpenter takes Rs. 2 for setting it up every year, as well as four canes a day while the pressing is going on, and a drink of the juice every third or fourth day. Another of his perquisites is half a ser (*kacha*) of *gur* for every large vessel (*chati*) of juice expressed. The bullocks cost from Rs. 20 to Rs. 25 each and last five or six years. An iron boiling pan (*karáh*) is also required, costing from Rs. 16 to Rs. 20 ; if hired it costs Rs. 4 a

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Extraction of juice

year. The number of hands required to work a sugar press are (1) a man or boy to drive each pair of bullocks; (2) a man to put the bundle of canes between the rollers, called *[illegible]*; (3) another to pull out the canes on the other side and pass them back, called *mohra*.

The canes are tied in bundles of 50 or 60, called *dalha*, and are passed through the press 30 or 40 times until the juice is all extracted. The dry stalks or cane trash, called *pachhi*, are useful for making ropes and mats, and for tying sheaves of corn in the spring harvest. A *belna* is generally worked by partners, who help each other in stripping the leaves of the cut canes and preparing them for the press, and in providing bullocks to work it. The juice, as it exudes, flows into an earthen vessel called *kalari*, from which it is carried to the boiling pan.

Conversion of the juice into coarse sugar.

The next process is the boiling of the juice, and it differs according to the article required. The cultivator makes either

Gur.—Coarse undrained sugar, or compost.

Shakkar.—Coarse undrained sugar dried.

Mál ráb.—The material from which drained sugar is made.

For the first two the boiling process is the same. In making *gur* the boiled juice is emptied into a flat dish called *gand*, and allowed to cool, when it is worked up into round balls. For *shakkar* the cooled substance in the *gand* is well worked with the hands into a powder. *Gúr* and *shakkar* will not generally keep good for more than a few months; they deteriorate in the damp weather of the rainy season and lose their colour, but are still saleable at a reduced price for a year or two. In making *mál ráb*, the cane juice is not boiled so much as for *gur* or *shakkar*, but during the process a material (called *suklái*), consisting of a gummy preparatian of the bark of the *pola* (*Kydia calycina*) and sometimes of the *dhaman* (*grewita oppositifolia*), is dropped into the boiling pan to clarify the juice. The scum is taken off as it rises, and when the juice has been boiled sufficiently it is emptied into open vessels, and when cool into large earthen jars called *mati*. The plan of using three or four separate boiling pans, as in the North-West Provinces, is not followed here, except in one village in Dasúah (Hardo Khandpur), where the method has been introduced by a man from the south. The leaves and refuse of the cane are used for feeding the fire, which is tended by a man called *jhoka*. The boiling and straining are superintended by one of the partners of the *belna*, if *gur* or *shakkar* are being manufactured, and in the case of *mál ráb*, by a servant of the trader who has agreed to purchase the *ráb*, called *rabia*.

Refinement of coarse sugar.

The making of drained raw sugar (*khand*) is generally carried out by a regular trader. The process requires a great deal of superintendence, and few cultivators proceed further than the making of the first crude substances above mentioned. In making *khand* the *mál ráb* is emptied into large vats (*khan*[illegible]

Refinement of coarse sugar.

lined with matting, capable of holding from 80 to 400 maunds of *ráb*. At the bottom of the vat are a number of small channels leading to reservoirs outside, and on this flooring are placed pieces of wood, on which is a reed mat, over that a piece of coarse cloth (*pal*), the sides of which are sewn to the side mats in the vat. After a time the molasses (*shíra*) exudes through the cloth and matting at the bottom to the reservoirs outside, and is thence collected in earthen jars. After the *ráb* has been in the vat about 10 days, and the mass hardened sufficiently to bear a man's weight, it is worked up with an iron trowel so as to break up all lumps, and smoothed with a flat dish previously rubbed with *ghi*. Then layers of *jála* (*potamogeton*), a water-plant, are placed on the top, and after every few days the *jála* is rolled up, and the dry, white sugar at the top of the mass taken off, and fresh *jála* put next to the *ráb*, the old *jála* being placed over that; so that as the sugar is extracted the superincumbent weight of *jála* increases. Towards the end, if it is found that the weight of *jála* is carrying sugar as well as molasses through the *pal*, some of the old *jála* is taken off. It takes three or four months to empty an ordinary vat by this process. If begun when the weather is cold, it is customary to light fires in the room containing the vats before putting on the *jála*, in order to make the molasses drain off quicker. The sugar taken off is spread out on a piece of coarse canvas on a hard piece of ground in the sun, and well trodden with the feet until it has been reduced to a dry powder. This substance is called *khand*, and sometimes *chíni*, and is the ordinary coarse drained sugar sold in the market. The other forms of sugar are: *Búra*, made from *khand* boiled in water and clarified with milk. When the substance has become a sticky mass, it is taken off the fire, and well worked with a piece of wood until it becomes a dry powder. Another kind of inferior *búra* is made in the same way from the sugar which adheres to the *jála* in the vats. *Misri*, also made from *khand* mixed with water and boiled to evaporation. It is then put into a flat dish called *tawi*, and when set, placed in a slanting position for the moisture to drain off. *Kúza misri*, prepared as *misri*, only with the best *khand*. After boiling, the preparation is poured into little round earthen vessels in which threads are placed, and when the sugar has set, the vessels are inverted. The crystals adhere to the sides of the vessels and the threads, and the moisture drains off. The vessels are then broken, and the sugar taken out. This is the ordinary candied sugar. *Talaunchá*, coarse, moist, red sugar, being either that left at the end of the draining process in the vat, or molasses containing sugar and boiled and drained a second time, also called *dopak*. *Pepri*, the treacly sugar that adheres to the pieces of wood or the reed mat at the bottom of the vat.

Estimated cost of cultivation and value of produce.

It is difficult to put down the real cost of cultivation, as sugarcane is only one of many crops grown by the cultivator, and nearly all the labour expended on it is that of his own

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Estimated cost of cultivation and value of produce.

Seed	Rs. 20
Manure	" 8
Field labour	" 30
Carpenter	" 2
Hire of boiling pan	" 4
Average annual cost of *belna* ...	" 4
Jhoka or fireman	" 6
Other labour at the sugar press ...	" 8
Government revenue	" 14
Total	Rs. 96

Or an average of Rs. 24 per acre.

hands and of his family and servants; but the marginal table is an average estimate for four acres of sugarcane which is about the amount that one *belna* can press. The results of experiments made as to the out-turn of sugarcane are given below:—

Year.	Detail.	Area under experiment.	Total out-turn of *gur*.	Average out-turn per acre.	Character of harvest.
		Acres.	Maunds.	Maunds.	
1879	Irrigated	6·	102·3	17·1	Average.
	Unirrigated ...	21·8	404·1	18·5	
1880	Irrigated	2·4	29·	12·1	Good.
	Unirrigated ...	33·4	643·5	19·3	
1881	Irrigated	6·2	159·5	25·7	Very good.
	Unirrigated ...	40·9	830·2	20·3	
1882	Irrigated	4·5	97·1	21·5	Average.
	Unirrigated ...	28·6	490·8	17·2	
Total	Irrigated	19·1	387·7	20·3	...
	Unirrigated ...	124·7	2,368·0	19·0	
	Total ...	143·8	2,756·5	19·2	...

In every case the out-turn of *gur* has been taken, not boiled juice or *ráb*. It is curious that the average produce on unirrigated lands, on which the majority of experiments has been carried out, should be higher in two years than that on irrigated. The fact is, that scarcely any irrigation is required in this district; the great sugar-growing tracts have a naturally moist soil, and even where irrigation is available it is often not used. From the above statistics we are justified in taking 19 maunds of *gur* as a good all round average per acre. Assuming the price current to be 16 sers per rupee, the value of the out-turn on four acres would be Rs. 190, or Rs. 47-8 per acre, and the net profit of the cultivator Rs. 23-8 per acre. The profit should be much the same if *mál ráb* is made, as the rather larger out-turn of this commodity as compared with *gur* and the lower price counterbalance each other. But, as a rule, *ráb* is more profitable, as the cultivator gets ready-money for it at once. In the case of *gur* he has to consider the market in selling, and meanwhile some of it is eaten in the family, and some must generally be given to friends and relations. Captain Montgomery had an experiment carried out in order to show a statement as given in Appendi . II., Government of

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Estimated cost of cultivation and value of produce.

—	Out-turn per acre.	Percentage on		
		Cane.	Juice.	*Rab.*
	Maunds.			
Cane	296	...	...	...
Juice	149	50·3	...	...
Rab	34	11·5	22·8	...
Gur	25¾	8·7	17·2	...
Khand	9½	3·2	6·4	27·9
Shira	20½	6·9	13·8	60·3

India Resolution, No. 505 A., dated 30th May, 1882, Department of Revenue and Agriculture. The results are given in the margin. The out-turn of *gur* here is much larger than the average given above for the whole district. Even so the out-turn per acre is only about three-fifths of that given for the Sháhjehánpur district, though the relative percentages between the different manufactured commodities are much the same. Canes are never sold in the bulk, because the growing and pressing are done by the cultivator; only near towns are they sold separately for chewing. The estimated out-turn per acre is about 300 maunds, equivalent to 10 tons and 14 cwt. The average market prices of the different kinds of sugar are as follows:—

English Equivalent.	Native Name.	Price, per Rupee.	English Equivalent.	Native Name.	Price, per Rupee
Boiled cane juice.	*Mal rab*	19 sers	Better sorts of drained sugar	*Bura*	3 sers
Undrained sugar.	*Gur*	16 ,,		*Misri*	2¼ ,,
	Shakkar	13 ,,	Candied sugar	*Kuza misri*	1½ ,,
Common drained sugar.	*Khand*	4 ,,	Very coarse red sugar	*Talauncha*	8 ,,
				Pepri	Not ordinarily sold.
			Molasses	*Shira*	32 sers per rupee.

As a rule, the cultivator is under no obligation to the money-lender during the period of cultivation; nor in the pressing, if only undrained sugars (*gur* or *shakkar*) are made. If *mál ráb* is made, the trader often gives an advance when the pressing begins, calculated on the probable out-turn, and accounts are settled after the whole has been delivered. Interest at 24 per cent. is usually charged only on the balance if the out-turn has been over-estimated. The refinement of sugar is very seldom attempted by any but the most opulent cultivators. Probably not more than two or three per cent. of cultivators proceed further than the making of *gur*, *shakkar* or *mál ráb*.

Comparative profits of the sugar industry.

Captain Montgomery writes:—

"The average profits of the trader who makes the ordinary drained sugar (*khand*) may be put down as follows, taking the same quantity of four acres as in calculating the profits of cultivation:—

	Rs.	A.	P.
Expenditure—			
Pay and food of *rábia*	20	0	0
,, of servants employed at sugar refinery for taking up and rubbing the sugar	20	0	0
Cost of miscellaneous articles, such as mats, cloth, &c., &c., in the refinery	10	0	0
Price of 80 maunds *mál ráb* at 19 sers per rupee ...	168	6	9
Total ...	218	6	9

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Comparative profits of the sugar industry.

Receipts.—

	Rs.	A.	P.
Price of 24 maunds common drained sugar, being 30 per cent. of the *mál ráb* at four sers per rupee ...	240	0	0
Price of 48 maunds molasses, or 60 per cent. of the *mál ráb* at 32 sers per rupee	60	0	0
Total ...	300	0	0

"This gives a profit of Rs. 82 or 37·6 per cent. But the actual profit is generally not so much; the *mál ráb* may be of inferior quality, and scarcely any *khand* may be obtained from it, and some loss must be allowed for carelessness or dishonesty of servants. It will be seen also that I have calculated the out-turn of *khand* as 30 per cent. of the *mál ráb*, though it is seldom more than 28. I have no means of ascertaining the total capital engaged in the manufacture of sugar in this district. A man generally requires some Rs. 1,000 to enable him to set up an ordinary sugar refinery or *khánchi*; though no doubt many manufacturers have a much larger capital."

Supply and demand of sugar and foreign competition.

"This is *par excellence* a sugar-producing district, and the supply is much greater than the demand. The surplus sugar in the form of *gur*, *shakkar*, or *khand* is exported from the Una valley to the hills, and from the plains to such marts as Amritsar, Jullundur, Bhiwáni, and Rohri in Sind. Foreign competition has as yet had no appreciable effect here. The Shájahánpur sugars are coming into fashion with the well-to-do inhabitants of towns, but the great mass of the people eat the ordinary native-made sugars, and it is generally acknowledged that the sugar trade has made a considerable stride during British rule."

Possible improvements in manufacture.

The ordinary *belna* is a great improvement on the *kolhu*, but is inferior to the Bihia mill. A few of the latter kind of mills have been lately introduced into the district, but have not yet been worked long enough for an opinion to be given as to their popularity or the reverse. The original cost of the Bihia mill is three times as great as that of the *belna*, and it destroys the cane fibres (*pachhi*) which are used for many purposes. On the other hand, it exprsses the juice more effectively and quickly, and the labour and draught required are less than half that used in the native mill. In the further processes after pressing a decided improvement might be effected in greater cleanliness. The vessels which hold the fresh unboiled juice are not cleaned as often as they should be, and the juice, therefore, is very liable to acidification, while the general disregard of the ordinary rules of cleanliness in the sugar refineries is beyond description. No doubt many improvements might be effected in the system of refining.

Average yield. Production and consumption of food grains.

Table No. XXI. shows the estimated average yield in lbs. per acre of each of the principal staples as shown in the Administration Report of 1881-82, while the more detailed estimates which were ascertained at the recent Settlement have been mentioned under each crop in the preceding pages. The average consumption of food per head has already been noticed at page 35. The total consumption of food grains by the population of the district as estimated in 1878 for the purposes of the Famine Report is shown in maunds in the margin. The figures are based upon an estimated population of 9,38,890 souls. On the other

Grain.	Agriculturists.	Non-agriculturists.	Total.
Wheat ...	10,24,644	14,63,128	24,87,772
Inferior grains	22,54,217	10,15,233	32,69,449
Pulses ...	8,19,715	5,07,616	13,27,331
Total ...	40,98,576	29,85,976	70,84,552

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Agriculture and Arboriculture.

Average yield. Production and consumption of food grains.

hand, the average consumption per head is believed to have been over-estimated. A rough estimate of the total production, exports and imports of food grains was also framed at the same time; and it was stated (page 151, Famine Report) that there was an annual export of 700,000 maunds and import of 560,000 maunds. The imports are principally millets and coarser grains from the tracts south of the Sutlej, and they are imported to take the place of large supplies of grains sent up into Kángra and other hill districts. About half the exports are wheat, rice, gram, and barley exported eastwards. (See further "Distribution of Population," page 24.)

Arboriculture and forests.

Table No. XVIII. shows the area of the several forests of the district which have been declared under the Forest Act, together with the degree of protection extended to each; while Table No. XVII shows the whole area of waste land which is under the management of the Forest Department. The district as a whole is well-wooded, specially the hill slopes on both sides of the Jaswán Dún; but the outer slopes of the Siwáliks are very bare. In the plains numerous mango groves are found, and in many villages the people have planted groves of *shísham* and other trees. There are four large reserved forests owned by the Government, the area of each being—Lohára 7,799 acres, Panjál 1,204, Karanpur 3,804 acres, Bindrában 2,529. The Lohára and Panjál forests were regularly demarcated, and finally established as Government forests in 1873; for further details regarding their constitution, reference should be made to para. 100 to 111 of Mr. Roe's Report of the revised Settlement, and for a fuller description, to his detailed Report published as a Supplement to the *Punjáb Government Gazette* of June 19th, 1873. It should be noted that under the rules of 1855, pine (*chíl*) trees wherever found are held to belong to Government. There are also two small Government *shísham* plantations on the bank of the Biás in the village lands of *mauzas* Bágrian and Muláuwál. They are under the Forest Department, which pays the proprietors a rent for occupying the land. A waste tract, called Ban Nandpír, in the northern end of the Siwálik hills, was separated off at the first Regular Settlement from the surrounding villages, recorded the property of Government, and leased to Chaudhri Bhága of Badla at a nominal rent. The lease has now terminated, and not been renewed: arrangements have been made for the grazing rights of the neighbouring villages; and it is to be hoped that trees and vegetation will again appear in it. Its area is 1,809 acres. The following note on the forests of the district has been kindly furnished by the Forest Department:—

"The only forests in the Hoshiárpur district in which Government have rights are situated in the Una and Dasúah *tahsíls*. In the Una *pargana* the principal forests are situated on the westerly slopes and terraces of the Tola Singhi or Jaswan range, in *tappas* Darni, Lohara, and Panjál, and known as the Lohára forests. These were transferred to the management of the Forest Department on 1st May, 1866. The bamboo forests of Karanpur and Bindrában in the Dasúah *tahsíl* were made over at the same time.

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Lohara forests.

"The Lohara forests are composed principally of *chíl* (pinus longifolia) with some small stunted *sal* (Shorea robusta), and *Kirm* (dyospyros tomentosa). The forests viewed from a height appear to cover an extensive table-land, but on closer inspection the terraces are found to be intersected by innumerable deep gorges. The soil consists mostly of beds of rather soft sandstone with boulders and gravel embedded in it.

"In 1871 and 1872 the Lohara forests were demarcated and settled, the result being that Government acquired absolute proprietary right in 7,799 acres in addition to 1,204 acres of forest previously demarcated in 1848-49 and formed into a State forest, which, under the name of Panjal Khas, has ever since remained Government property. At the forest settlement it was agreed—

"(1) That all trees hitherto held to belong to Government growing in revenue-paying lands shall belong absolutely to the owners of such lands.

"(2) That in all waste land, outside the Government forest

(*a*) The *lambardar* is to see that trees are not needlessly cut and to be responsible for the carrying out of these rules.

(*b*) No one is to sell wood or charcoal by way of trade.

(*c*) Any *khewatdar* may, on the verbal permission of the *lambardar*, cut free of charge, green or dry wood of any description for marriage or funeral ceremonies.

(*d*) He may, with the permission of the Forest Officer, cut *chíl* trees for any necessary purpose other than those mentioned in the last preceding rule at 4 annas a tree, the money thus paid to be credited to the village common fund (*malbah.*)

(*e*) The Government reserves the right of cutting any timber in this waste on condition of paying to the *malbah* for every tree to cut a sum not less than half the market price of the day for similar trees growing in a State forest.

"(3.) Gaddi shepherds or similar men possessing a customary right of grazing are to receive pasturage from the State forests or the lands of the villages where they have formerly enjoyed this right, but in which no forest has been demarcated. The villages from which waste has been demarcated have the option of excluding or admitting the Gaddi. If they admit them they are to receive their share of the grazing dues.

"As regards lands outside the Lohara forests, it was arranged:

(1) That no restriction should be placed upon grazing.

(2) That *chíl* trees in revenue-paying lands be given up to the *zamindars.*

(3) That *chíl* trees in unassessed waste lands remain the property of Government, and where it appears desirable to secure the co-operation of the people in their protection, the District Officer might grant to the *zamindars* a certain portion of the price of all trees sold.

(4) That the *zamindárs* should be entitled to obtain the trees they require for all *boná fide* domestic or agricultural purposes on the same terms as the *zamindars* of Lohara.

"These arrangements were sanctioned in Punjab Government No. 240F., dated 12th June, 1873; and in 1879 the demarcated forests of Panjal, Lohara and Darni, aggregating 9,003 acres in 10 blocks, were declared to be reserved forests under Section 34 of the Indian Forest Act of 1878. There is a large area of unreserved forest outside the demarcated areas. Stone pillars have been erected along the boundaries of the reserves.

"The only kinds of trees sold in the Lohara forests are *chíl* and *sal*. *Chíl* trees are sold at Rs. 8 a tree as they stand in the forest. The purchasers cut the trees up into rafters which are carried to the Hoshiarpur and Dharmsála cart road, whence they are carted to Dera and rafted thence down the Biás river to Wazír Bholar, and even as far as Ferozepur: but there is no great demand for *chíl* trees at the present selling rates. Small poles of *sal* are similarly sold to traders at Rs. 6-4 per 100 and large poles at Rs. 20 per 100.

In the Dasúah *tahsil* there are two bamboo forests, Karanpur and Bindrában, situated at the north-west corner of the Siwálik or Katardhar range, which there divides into two branches. Karanpur occupies part of the east spur, and the numerous low ridges and hollows into which it spreads out. Bindrában covers part of the west spur and the subjacent ground. Their areas are 3,804 acres and 2,529 acres respectively, or about 10 square miles. From these figures, however, have to be deducted 300 acres recently ordered by Government to be assigned to Chaudri Jai Karn in settlement of his claims to lands inside these forests, and also 13 acres of cultivated land in Bindrában and 22 acres in Karanpur, which belong to adjoining villages. This reduces the aggregate area of these two forests to about 6,000 acres. Karanpur is three times better stocked with bamboos than Bindrában, and the working of these forests in rotation is regulated accordingly. The normal annual yield is 600,000, or six lakhs of bamboos. They are cut and brought to depôt by departmental agency at a cost of As. 4, As. 6, As. 12, and Re. 1 per 100 for walking sticks, small bamboos, bed sticks and large bamboos respectively; and the prices realized for these four classes are Rs. 1-2, Rs. 1-12, Rs. 4-12, and Rs. 6-4, per 100. The Karanpur and Bindrában forests were gazetted as reserved forests in 1879 under Section 34 of the Forest Act.

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Bamboo forests of Karanpur and Bindrában.

"The *zamindars* of thirty-two villages adjoining the Karanpur and Bindrában forests are entitled to free grazing in the unclosed portions during nine months, the whole of the forests being closed against grazing during the rains. They are also entitled to bamboos for their own use on payment of the cost of cutting and taking to depôt. Government may close throughout the year a portion not exceeding two-thirds of Bindraban and one-half of Karanpur.

Sissu plantations of Bágrian and Mullanwál.

"In the Dasúah *tahsil* are also situated the two Government plantations of Bágrian and Mullanwal, composed of *sissu* (*dalbergia sissu*) formed in the Naushera island on the Biás river about nine miles below the Naushera ferry. These plantations were made about the years 1866 and 1867, and are together about a square mile in extent. The land was leased from the owners free of all rights, an annual rent called *malikana* being paid to the *zamindars*. A small part of the Bágrian plantation is in the Gurdaspur district. They were declared reserved forests in 1879.

"The rest of the forests and waste lands on the outer Siwáliks or Katardhar range in the Hoshiárpur district are under the Deputy Commissioner as far as Government has an interest in them. This is the range from which the Hoshiárpur *chos* flow and lay waste the cultivated lands in the low country. The range is almost bare on its south-west face, but has a few scattered trees on the north-east side. This range traverses the district in a straight line from the Bias to the Sutlej with an average width of about 10 miles. The best mode of preventing further mischief being done by the Hoshiárpur *chos* is under the consideration of Government."

SECTION B.—DOMESTIC ANIMALS.

Cattle.

Table No. XXII. shows the live-stock of the district as returned in the Administration Reports for various periods. The statistics of cattle as ascertained at the Settlements of 1852 and 1882 are as follows:—

Tahsil.	*Plough Cattle.*		*Other Cattle.*		Total.	
	1852.	1882.	1852.	1882.	1852.	1882.
Hoshiarpur ...	42,828	42,762	57,825	80,043	100,653	72,805
Una*	60,810	56,079	1,03,366	71,436	163,176	127,515
Garhshankar ...	39,838	52,173	63,161	97,873	102,999	150,046
Dasuah	40,529	57,029	68,932	79,024	109,461	136,025
Total ...	183,005	208,043	293,284	278,376	476,289	486,418

* Including 22 hill villages of Garhshankar.

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Cattle.

The number of cattle has diminished in Hoshiárpur and Una, and increased in the other two *tahsils*, especially in Garhshankar; the total increase being about 10,000. Captain Montgomery fears, however, that neither the statistics of the former nor those of the present Settlement are much to be relied on. Whatever may have been the case at the beginning of British rule, the tendency now is, he thinks, to a diminution in numbers, the cultivated area being reduced by *choh* action, and the grazing area in the hills denuded of grass and vegetation. The cattle of the district are not celebrated. They are mostly small and weak, especially in the hills. They are worked from four years old, and cost from Rs. 12 to Rs. 25; some of the better farmers purchase good cattle at the Amritsar and other fairs for Rs. 50 to Rs. 70. Bullocks seldom get any grain to eat; they pick up what they can in grazing, and are occasionally given cut fodder, such as *chari*, green wheat, *senji*, &c. Milch buffaloes are better fed, and are very profitable on account of their rich milk, which is made into *ghí* for sale. There are at present 14 Government bulls distributed over the district; they are prized by the people, and the benefit of their presence is already apparent in the better stock obtained from them. But as long as a buffalo is looked upon as the most profitable of milch kine, the old indifference about bringing up good cows will continue, and the breed of cattle will accordingly not improve as fast as it might otherwise do. Many agriculturists now keep carts for hire, and ply them on the public roads in the intervals of their agricultural operations. The keeping of small carts for manure, &c., is also very common. No cattle fairs are held in this district.

Sheep and goats.

There are no very reliable statistics of sheep and goats. This is not a sheep-breeding district, and though there are two Government rams, very little attention is paid to them by the people. Most villages have a few of the common black, long-tailed sheep; and in the winter the *gaddis* bring down their flocks to the low hills to graze, especially to the northern end of the Siwáliks. Numbers of goats are kept in the hills by Gújars, and they, more than anything else, are responsible for the denudation of the Siwálik range. A common village sheep costs Rs. 2 or Rs. 3, a goat Rs. 3 or Rs. 4; but a good milch goat will fetch Rs. 7 or Rs. 8.

Horses and Government breeding operations.

This is a very poor district for horses. The land, as a rule, is sub-divided amongst a number of peasant proprietors, who are individually too poor to keep a horse. There is very little waste; what there is, is in the hills, and it would be quite impossible to form runs or paddocks; for the greater part of the year it is very difficult to obtain grass even for the horses of officers. There are two Government stallions; one an Arab stationed at Garhshankar, and the other a French horse at Hoshiárpur. There are also two donkey stallions. These stallions are much appreciated by the few men who possess

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Domestic Animals.

Horses and Government breeding operations.

mares, and they have certainly done something to improve the breed. The mares of the district are small, and mules fetch a good price. But this is not a district in which horse-breeding will ever be carried on to any considerable extent. The number of branded mares is 75, but the district has not been visited by an officer of the Department since December 1881. There are no horse fairs held here.

Other animals.

Camels are kept by the residents of a few villages, but not to any great extent. Donkeys are kept by the potters (*kumhár*), who do a good deal of the carrying trade between Pálampur and Hoshiárpur. Poultry is bred near Dasúah and Tanda for the Simla market, and most of the breeders are under a contract to send all their fowls up there. In the hills, the residents being nearly all Hindus, poultry is very scarce.

Apiculture.

Bees are kept in many of the hill villages bordering on the Kángra district. The same method of domestication as found by Moorcroft in Kashmir, is followed here also. In building a house, a space of about one-half foot by one foot is left in the wall, opening inwards, and having a little round hole outside. The inner opening is covered with a basket or flat tile stuck on with mud. When the comb is ready, the basket or tile is carefully removed and a smouldering whisp of straw held in front of it. As the bees retire from the smoke the comb is taken out and the aperture again closed up. The same colony of bees will sometimes continue a long time in the same place. The people of the country never eat the comb with the honey. The honey alone sells at about four or five sers for the rupee, and the wax at about two or three sers.

Sericulture.

As regards sericulture, Mr. Coldstream, late Deputy Commissioner of the district, made experiments for the domestication of the *tasar* silkworm; but arrived at the conclusion that it could not be domesticated. He also tried to encourage the ordinary silk industry, and one or two enterprizing *zamíndárs* have started small filatures; but the industry is at present quite in its infancy in this district. Mr. Coldstream left a memorandum regarding the *tasar* silk-worm, which may be of interest:—

"The *tasar* cocoon is met with in the wild state extensively throughout the submontane districts of the Punjab. As far as I have observed, it is found in this part of the country only on the *beri* tree (*zizyphus jujuba*), but in the other parts of India it is found on a considerable number of trees of different species. It is of a shape not exactly oval, but more that of a short cylinder, with rounded ends from one to two inches long. It is of a dull white or yellowish colour and of a hard and rather tough texture. This hardness is owing to the large quantity of gummy matter with which the silk is matted together in the substance of the cocoon, and which has to be dissolved out before the threads can be wound off. The cocoon is spun by the worm in July and September, and is most easily found in the cold weather, when the people cut the leaves and branches for fodder and to form thorn hedges. By telling the villagers to look out for them they can be procured. In June and the beginning of July, when the *beri* tree, the natural food of the worm, has a flush of fresh leaves, after the first shower of rain, the cocoons will begin to burst. They can be laid for the purpose of hatching in large cages of bamboo work, or on shelves in a verandah enclosed with netting. The cocoons almost always burst in the evening between seven and nine

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Domestic Animals.

Sericulture.

o'clock. Towards sunset the cocoons, which are to burst that evening, though they have been for eight months hard and dry, begin to be moist at one end: and soon the moth begins to bore his head through the matted silk of the cocoon; gradually he emerges, disengaging himself from his prison; and immediately seeks to cling to some surface with his feet uppermost, so as to allow his wings, now in a moist and undeveloped state, to fall and expand in the proper direction. They rapidly spread out downwards and backwards, and harden; and in a few hours the beautiful insect has reached its perfect state. A full-sized specimen measures from five to six inches across the wings. The female is larger than the male; her wings are of a light yellow colour, with darker bands, sometimes of a light purple or pinkish colour, and sometimes of an ashen grey, the colour of light ink stains. The male is of a light red or brick colour, sometimes pinkish. Both have round transparent ocelli on their wings. The species I find is recognised at the British Museum as *Antherda Siwálika*; under Captain Hutton's classification, it used to be *Antherda Paphia*. When the proper season has arrived during July, numbers of cocoons will burst every evening. The males appear to come out first. The moths should be kept, as they are hatched, in a large open-work cage made of the splints of bamboo, or in a netted verandah. They will pair the first or second night. If they are kept in a netted verandah the females will cling to the net, and attract wild males during the night. When the couples have separated in the morning, the females should be put into small baskets separately, or with only one or two companions to lay their eggs. Each female will lay from 150 to 185 eggs within four or five days after she has paired. She will then die. Neither male nor female moths appear to eat anything during their short lives. The eggs should be collected, placed in some small receptacle, such as a *dúni* or small vessel, made of a leaf or two leaves, in which natives carry curds, &c., and this receptacle, with about 100 eggs in it, should be hung on to a *beri* tree in the open. The worms will hatch out in from seven to nine days; they are brownish, and about one-fourth of an inch long, but rapidly increase in size. They will crawl on to the branches of the *beri*, and attack the succulent young leaves. The worm is a very handsome one: it is light pea-green with silvery spots at the spiracles along each side of its body. A full-grown worm is between four and five inches long, and about three-fourths of an inch thick. Like the Chinese silkworm, it is most voracious, and gets through an immense quantity of leaves. During this time the worm has many enemies. Crows and squirrels attack it; the black ants swarm up the tree to them, and a species of hornet stings the worm and kills it in numbers. I have nevertheless had about 200 cocoons off one *beri* tree in the open. Several little baskets of eggs, such as I have described above, can be hung on one full-sized *beri* tree. Much may be done to protect the worm while roaming over the tree feeding. The trees selected to hang the eggs on, and eventually to form the natural feeding ground of the worm, should be small and compact. It would be well if a number of trees were planted together, and the whole covered by a net. Each tree, on which worms are reared, should be surrounded by a ring of white ashes, laid on the ground close round the trunk. This will prevent ants ascending the tree. The worms will spin in 25 or 30 days. The cocoons can then be gathered. Moths will hatch out of these cocoons again in September. The second crop of moths is hatched five or six weeks after the first or parent crop is hatched out. I have tried, and unsuccessfully, to bring up the worms by hand like ordinary silkworms, by keeping them in baskets with fresh cut leaves. It does not answer; the species *will not domesticate*. This has been Captain Coussmaker's experience also in Bombay. The plan above suggested, which I have myself tried with satisfactory results, is a kind of semi-domestication. The worm will not thrive under cover; it seems to need the dew of heaven and the freshest of leaves. Collecting the cocoons, getting their eggs, and hanging them on to selected trees out in the open as above described, appears to promise the best results. I believe Captain Coussmaker has found a similar plan answer in the Bombay Presidency.

The plan here described was suggested to me by the late Mr. F. Halsey, but it was recommended more than 20 years ago by Sir Donald McLeod, then Financial Commissioner, in a preface to a small volume, entitled 'Miscellaneous Papers on Silk,' printed at the *Lahore Chronicle* Press in 1859. It seems not improbable that following this system a kind of cottage cultivation of *tasar* might be carrried on by the people in such districts as Hoshiárpur, Kángra, and Gurdaspur, with most remunerative results."

SECTION C.—OCCUPATIONS, INDUSTRIES, AND COMMERCE.

Occupations, Industries, and Commerce.

Occupations of the people.

Table No. XXIII. shows the principal occupations followed by males of over 15 years of age as returned at the census of 1881. But the figures are perhaps the least satisfactory of all the census statistics, for reasons explained in the Census Report; and they must be taken subject to limitations which are given in some detail in Part II., Chapter VIII., of the same report. The figures in Table No. XXIII. refer only to the population of 15 years of age and over. The figures in the margin show the distribution of the whole population into agricultural and non-agricultural, calculated on the assumption that the number of women and children dependent upon each male of over 15 years of age is the same whatever his occupation. These figures, however, include as agricultural only such part of the population as are agriculturists pure and simple; and exclude not only the considerable number who combine agriculture with other occupations, but also the much larger number who depend in great measure for their livelihood upon the yield of agricultural operations. More detailed figures for the occupations for both males and females will be found at pages 97 to 105 of Table XIIA. and in Table XIIB. of the Census Report of 1881. The figures for female occupations, however, are exceedingly incomplete.

Population.	Towns.	Villages.
Agricultural ...	15,506	495,491
Non-agricultural ...	58,377	331,917
Total ...	73,073	827,408

The following information has been taken from the District Census Report. Those who derive their living directly from the land, and are of an age to work, number 201,153 persons, or 22·3 per cent. of the total population. Those devoted to other industries, both male and female, are 17·7 per cent. The balance, 60 per cent, represents women and children who do not work at any industry, and men without any occupation. But Mr. Coldstream observes that the proportion of females who labour in agriculture has probably, from natural feelings of delicacy, been under-estimated. The agricultural industries have already been described under the head of "Village Servants" page 69. Of other occupations the profession of weaving is most widely followed. Some castes have abandoned their hereditary occupations and taken to weaving, *e.g.*, the Rámdásis; many *mochis* also are weavers now. About 1 in 27 of the

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Occupations, Industries, and Commerce.

Occupations of the people.

population is engaged in this industry, including about 20,000 men and 8,000 women.

Large numbers of labourers and artisans leave the southern and eastern part of the district in the summer months for Simla, where they are employed as carriers, carpenters, &c. Women engage in all agricultural operations, except ploughing, among Ráins, Sáinis, Chángs, Báhtís, and Chamárs; they also render a good deal of help among Játs and Gújars. Among Bráhmins, Khatris, and Rájpúts, they do no field work. Among weavers and turners women take a great share of the work, and often earn more than their husbands. The proportion of women who follow the occupations of water-carrier, sweeper, singer, wood-seller, and bamboo basket-maker is large. In the following professions the women employed largely exceed the men:—Grinding corn, parching grain, selling vegetables; while they exclusively engage in spinning cotton and woollen thread, and embroidering (*chikkan* and *phulkári*). Instances of the abandonment of ancestral occupation are not wanting. Bráhmins have taken to money-lending. Some few *zamíndárs* have become money-lenders. The Rájpúts of the hills are beginning to take to the plough. The supervising officer of Bálachaur Circle states that some three-fourths of the Rájpúts appear to have been forced to forego their prejudices and take to the plough. The *tahsíldár* of Garhshankar gives the proportion as *one-half*. A curious fact already referred to may here find a place, *viz.*, that women of the Gújar tribe, who inhabit the outer Siwáliks, frequently take in children to suckle for hire. Merchants of Amritsar and other places in the plains thus frequently put out their children to nurse for a year or more. The inducement probably is that the children are kept for a very moderate sum and get plenty of milk, partly from the breast of the healthy Gújar women and partly from the buffaloes of their herds.

Principal industries and manufactures.

Table No. XXIV. gives statistics of the manufactures of the district as they stood in 1881-82. The principal manufacture of the district is in cotton fabrics, for which the chief emporium is Khánpur, a suburb of Hoshiárpur. The main trade is in *lungis* (coloured turbans) and *susis* (cloth of coloured stripes); the annual value of the trade from Khánpur alone is said to amount to three or four lakhs of rupees. The trade has, however, fallen off of late owing to imitations of Indian *susis* and prints being imported in large quantities from England. Coarse blankets are made in considerable quantities in and about the town of Hariána. A good deal of rope is made from the *munj* (saccharun sara) and *bagar* grass (andropogon involutus), which grow in the district; ropes and coarse canvas are also made from hemp; baskets, trays, sieves, &c., are made from bamboo. The carpenters of the district are celebrated, but most of the best workmen seek employment out of the district on the railways, and other public works, and at Simla. Brass

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Occupations Industries, and Commerce.

Principal industries and manufactures.

and copper vessels are made at Bahádarpur, a suburb of Hoshiárpur. A good deal of dyeing is done from the safflower, and also from lac, which grows on the *ber* trees. The propagation of the lac insect on trees is becoming very common; the lac dye is used for dyeing wool, and a good deal is exported to Kashmír. *Chapra*, or shell-lac, is used for ornamental work on wood; and the lacquered articles of this district, especially toys, have attained to some celebrity.

Another occupation is the inlaying of ivory on wood. Some carpenters of Hoshiárpur and the neighbourhood are proficients at this work, and the late Exhibition at Lahore has given a considerable stimulus to the industry. Shoes are manufactured in large quantities in Hoshiárpur and the neighbourhood, and exported to Delhi, Calcutta, and other places. The trade is principally in the hands of Shekhs. Good pottery is made at Tánda, where a fine kind of clay is obtained. *Suráhis* and ornamental vessels are made; also the large earthen jars, called *natti*, for holding the boiled and undrained juice of the sugarcane (*mál ráb*). Carpets of good quality are made at the industrial school started at Hoshiárpur by Mr. Coldstream a few years ago.

The embroidery of cloth in coarse floss silk is commonly known throughout a large part of the Punjáb as *phulkári*, and is not without its artistic merits. In Hoshiárpur town this occupation is largely followed for hire by the poorer women of the *Bhábra* class. They have acquired quite a name as accomplished needle-women, and their embroidered sheets are sought after to a certain extent beyond the limits of the district. All possible means have been taken to encourage this useful industry.

Mr. Lockwood Kipling, Principal of the Lahore School of Art, has kindly furnished the following Note on some of the special industries of the district:—

Cotton.

"Khánpur, a suburb of Hoshiarpur, and Tanda are the centres of the cotton industry in this district, where, in addition to coarse cloth for ordinary wear, finer qualities, such as *lungis*, *susis*, and muslins, some of which are gold-spotted, are woven. The trade of Khánpur in *lungis* and *susis* is said by Mr. Coldstream, C.S., to be worth from 4½ to 6 lakhs of rupees per annum, and its products are exported to Multan, Pesháwar, &c. English thread is almost universally used in the finer goods—a practice that is common elsewhere. The abolition of the cotton duties has made it increasingly hard for the native hand-loom weaver to live; but it is clear that in this, as in other districts, his trade, though not in a very flourishing state, is still far from extinct.

Wool.

"There are no Kashmiri colonies in the district, and although ordinary *lois* may be woven here and there, there is no regular trade. The Industrial School at Hoshiarpur, so long as Mr. Coldstream was at the head of the district, turned out some carpets which, though inferior to the best jail make, were still very serviceable and saleable goods. The refusal of a dealer to take a large stock ordered from this establishment dealt a blow to this business after it had been established for some years and seemed likely to prosper. From this it is hoped it may recover.

"There is not the faintest doubt that a great trade is possible in Indian carpets, if they are good in design. One great secret of the demand for them is their durability as compared with carpets of English make.

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Wool.

The warp is of strong elastic cotton threads, which are soft in texture and not made hard and tight by over-twisting and sizing. On these, wool thread is tied, and the allowance of wool is very liberal. The looms are large enough to make any size of carpet, and there are therefore no seams. For ordinary English carpets the warp is of hard fine cords, and there is very frequently an under-lay of jute, which does not appear either on the back or front of the carpet, but which gives substance and firmness to the fabric. Into this sub-structure the woollen threads are tightly woven, a long needle holding the loop, which, as it is cut by the withdrawal of the knife with which the needle is terminated, forms the pile. The demand for cheapness makes economy of wool a great point in the manufacture, and many English carpets are in reality a firm fabric of flax or cotton and jute with a slight covering of wool. The jute is exceedingly hard and sharp, and as the wool is pressed against it by use, the softer material wears and cuts away. In an Indian carpet, the whole fabric sinks together under the foot.

"Moreover, very few of the English Jacquard power looms are more than three-quarters of a yard wide. Hence the necessity for seams, which are the first places to wear thread bare. So it may be said that it is more economical, when buying a carpet, to give three or four times the English price for an Indian hand-woven fabric. It is not, of course, contended that bad Indian carpets are impossible. There are several practices, such as *jhutha bharni*,—literally, a false weft, a way of taking up two threads instead of one, which are common even in some good jail factories, and which detract considerably from their value. But the general conditions of Indian carpet-weaving are distinctly more favourable to the production of a serviceable fabric than those which obtain in England. Mr. Morris, of the well-known Oxford Street firm of designers and decorators, has indeed started looms in England which are similar to those in use in this country, and young Englishwomen produce Hammersmith carpets of great beauty, but at a high rate. This instance, however, is scarcely necessary to prove a well-known fact, the demand for a good hand-made carpet. One of the difficulties that industrial schools like those of Hoshiárpur and Kasúr have to contend with is the absence of continuous direction by any one who is in touch with the requirements of the largest consumers. It may be worth while to indicate briefly the sorts of carpets for which there is likely to be a regular demand. For the very best there can only be a limited sale. Carpets at and above fifteen rupees a square yard must be not only of good quality and a fine count of stitch, but they must also be of choice design. Where facilities exist for the production of these costly fabrics, and pains are taken to secure good designs, they can be profitably made; but a greater variety of patterns than such schools have contented themselves with is absolutely necessary. A cheaper carpet with no more than nine stitches to the inch and costing about seven rupees a square yard is now wanted; and for such goods, if the colours are good and the designs are characteristic, there will be an almost unlimited sale. The jails have set a pattern which is followed too faithfully by industrial schools. This type is the design known as 'old shawl,' an equal and formless sprinkling of somewhat hot colour all over the field. And modern native designers are too apt to imitate mere minuteness. In the best Persian carpets and those of Warrungal, which though made in Southern India are really of Persian origin, precisely as the cotton prints of Masulipatam are identical in tone and pattern with the 'persiennes' of Teheran; the designs are bold and full of variety; each carpet possessing a distinctive character and key-note. The slavish and spiritless copying of both jails and industrial schools does not seem to promise much for the future; but if models of a larger and more artistic quality of design are followed, it may be that in time the natural aptitude for design which still exists will again be developed. Mr. Coldstream took great pains in establishing the Hoshiárpur Industrial School, and secured the co-operation of the leading native residents, and it is to be hoped that a way will be found to keep it up.

Silk.

"There appears to be no silk weaving of any importance. The *tasar* silk moth is common, and Mr. Coldstream has made some interesting experiments demonstrating the ease with which an important staple might be added to the products of the sub-Himalayan tracts. But hitherto nothing has been made of it, and the natives were not aware that the *latis*, as they called them, hanging in numbers from the *ber* trees were silk cocoons.

Phulkaris.

"The embroidered *phulkari* is scarcely perhaps so much worn throughout this district as in Gurdáspur, where among large crowds of women at fairs nearly every one wears an embroidered *chadar*, but it is made by Khatri women in Hoshiárpur. Some of the embroideries from the Mission School there, sent to the Exhibition, were warnings as to the danger of 'improving' an already quite satisfactory native product. The colours were fierce and ill-assorted, and the grounds chosen were violent turkey reds and bright blues in smooth English cloths, instead of the rich dark *kharwa* and *nila* of native make.

Leather.

"Hoshiárpur town as well as Anandpur and Tánda has a large trade in shoes, which is mostly in the hands of the Sheikhs of the place. The goods are of excellent quality, and are exported in various directions to Lahore, Amritsar, Delhi, and Calcutta.

"A curious and interesting speciality of the district is the preparation of deer skin leather carried on at Lalwán in the Garhshankar *tahsíl*. The leather resembles dark chamois, is well tanned, soft, and pliable. It is used by natives in the form of a sock or buskin in the cold weather and for hawk-hoods and hawking gloves, and is well suited for riding-breeches, gloves, and gaiters. It is free from the offensive and permanent odour common to most country leather, and might profitably be more extensively used by Europeans than it has been. *Sábar* is the name of the product in the *bázárs*. The skins are imported from the desert tracts about Ferozepur and Ludhiána. The trade is confined entirely to one village.

Leather and quill work.

"A small quantity of dyed leather and quill work, such as boxes, cigar cases, &c., is made at Anandpur by a few families, the women embroidering the patterns in strips of peacock quills. This work is probably of Nepalese origin, and it is not clear how it came to be taken up in the plains. The articles made are precisely similar to those from Biláspur and other places in the hills, which are hawked about Simla. Mr. Coldstream remarks that in families where the women embroider leather with quill filaments, the men work in gold and silver thread on shoes, &c.

Metal work: Iron.

In this district, as throughout the Punjab, excepting in Gujrát, Siálkot, and Gujránwála, the backward state of the blacksmith's craft is noticeable, and must for a long time be a bar to the introduction of simple agricultural machinery in which there are iron parts liable to want repair or renewal. It is a fact that the use of the reaping machine would be profitable considering the vast tracts that have to be harvested at one time, and the high rates that are paid for labour. The *wats* or small dykes of earth with which the fields are intersected present a difficulty which is perhaps not insuperable. A greater difficulty is the absence of skilled labour for repairs and adjustment. This is also a bar to the introduction of improved sugar-mills and other labour-saving contrivances. Nothing could be ruder than the sickle or *dhátri* in common use. Village smiths and *sep tarkhans* turn these out at about an anna and a quarter each, but many *zamindárs* provide their own iron and wood and pay in kind for their implements in the immemorial fashion. Beyond this the village blacksmith seldom goes.

Copper and brass.

"There is a considerable manufacture of brass vessels at Bahádarpur, which are exported in some quantities to the hills, whence some are alleged to find their way as far as Ladákh. An artizan of Hoshiárpur sent a mechanical fountain to the Punjab Exhibition which was a very good piece of work in all respects. The finish was exceptionally good. That artistic skill in beaten work is not wanting was shown the exhibition of some vessels in chased silver executed by a *Chhatera* of Hoshiárpur.

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That he was more accustomed to brass and copper was evident from the unnecessary thickness of the silver, a fact which prevented the sale of some otherwise admirable work.

Pottery.

"No glazed pottery is made in the district. At Tánda, however, the best that can be made of the raw materials of the plains in mere burnt earth has been turned out. A large quantity of gaily painted pottery, several steps in advance of the rudely daubed ornaments made for and sold at all country fairs, was sent from this place to the Punjab Exhibition, and it is quite possible that if the ware were within reach of the public it might find a sale. The Tánda and Hoshiárpur artists who decorated these objects worked with water colours in gum merely, and the painting forbade any practical use being made of the vessel on which it was put. The passion of the people for bright colour and ornament is shown in nothing more clearly than in the fantastic toys made for fairs by village potters, who are content for the rest of the year to make the simple vessels of daily use. And it is to be regretted that the materials available are so perishable.

Glass.

"The abundance of fuel on the hill-sides in this district, which is a long and narrow sub-montane tract, has led to the manufacture of glass bangles and rings, especially at Dasúah and Hájipur. It is a curious fact, and one which testifies to the strange simplicity and narrow needs of rustic life in the Punjab, that although *churigars* produce glass of agreeable colour, and at a cheap rate, there is no use for it but in the form of *churis* or bangles, and for fairs, a toy consisting of a glass tube half filled with water, with a bulb at each end. How the water was got into the tube is part of the point of this toy, and the ascending string of bubbles completes its fascination. But there are no bottles, vases, *surma dans*, drinking-cups or any of the hundred forms into which, in other parts of the world, glass is wrought. General Abbott, who was Deputy Commissioner here from 1850 to 1858, interested himself in this subject and introduced glass-blowing as understood in Europe. But the entire absence of any native demand naturally caused the manufacture to die away. For the Punjab Exhibition, 1881, a large quantity of small vases, sugar basins, finger-bowls, flower glasses, cups, and other objects were made. The colours were green, blue, yellow, a greenish and horny white purple, and a dim but not disagreeable amethyst tint. From a technical point of view these articles were very imperfect, being full of air-bubbles and knots, and they seldom stood straight. But if there is any truth in Mr. Ruskin's dictum that blown glass vessels should, so to speak, confess the conditions under which they are produced and look as if they were rapidly formed from a molten substance hastening to hardness in the artificer's hands, then these modest vessels were at least right in principle. In Bengal, similar glass vessels are made, and, as there is some slight demand, the workmanship has improved. If the Hoshiárpur *churigars* could be brought nearer to European centres, it is quite possible they might learn to extend their trade, and that in time really beautiful objects might be produced. There is no reason why, when a supply of fuel is at hand, the taste and skill which are so evident in other branches of Indian craftsmanship should not be applied to glass. Compared with the English cut glass chandeliers in crystal white and brilliant colours, which are the delight of wealthy natives, the material of the *churigar* is dim and lustreless. But it has a distinct beauty of its own, and is capable of being made into many agreeable and useful forms. An abundant supply of cheap fuel is, however, the first condition of glass manufacture.

Wood carving.

"Jullundur, Amritsar, and Hoshiarpur have a great name for carpentry, probably due in the first place to the comparative abundance of good wood. In Hariána and Hoshiárpur are *chaukats* or door frames and *baris* or windows set in old houses, which are fine examples of the wood carver's art. Nor is it an art that is tending to extinction. In places remote from English barracks and churches and the erections of the

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Wood carving.

Public Works Department, which unhappily serve as models for imitation, good houses are still built in the native fashion. An essential point is the introduction of richly carved doors and windows, which are very frequently worked at a distance and entirely independent of the general design. But they always look right when fixed in their places. It is difficult to form an estimate of the quantity produced. It cannot, however, be very large, as new houses are only occasionally built, and where Municipalities and other modern improvements flourish, there is a tendency to a perfectly useless and stupid symmetry of plan which is fatal to any spontaneity or beauty of design. A fine door and a large cabinet, both elaborately and richly carved, represented Hoshiárpur skill at the Punjab Exhibition of 1881. Both were noticeable for their unusual Hindu feeling. In most Punjab architectural sculpture there is an almost entire absence of Hindu details; and but for the occasional introduction of a figure of Ganesa in an insignificant panel over a door, the work would pass as Muhammadan. There were brackets of purely Hindu form in the doors, and figure panels of divinities occurred in the cabinet, the outlines of the subjects being curiously marked in with dotted lines of brass wire inlay.

Wood inlay.

"Of equal and indeed superior importance as an industry which may be expected to support skilled workmen, is the wood inlay of ivory and brass of the district. The extension of this trade to articles of European use is mainly due to the efforts of Mr. Coldstream, C.S. For many years *qalamdáns, chobs*, or walking staves, mirror-cases, and the low *chauki* or octagonal table common in the Punjab and probably of Arab introduction, have been made here in *shísham* wood inlaid with ivory and brass. The patterns were very minute and covered nearly the whole of the surface with an equal spottiness. Mr. Coldstream procured its application to tables, cabinets, and other objects, and during recent years a trade has sprung up which seems likely to grow to still larger proportions. It is probable that in future the most profitable field for the Hoshiárpur inlayers will lie not so much in the production of finished articles for European uses, in the devising of which the native workman is obviously placed at great disadvantage by his complete ignorance of Western usages, but in the production of panels and details to be afterwards worked up by European cabinet makers. The faults of the inlay are a certain triviality and insignificance of design and its too equal and minute distribution. At various times some of the inlayers have visited Lahore and have been shown at the School of Art examples of good Arabic and Indian design, and they have been furnished with sketches. When the blankness and ugliness of an Indian village are considered, it is really matter for surprise that decorative invention survives in any form. An effort is now being made by one of the leading London firms of importers to introduce the Hoshiárpur inlay more fully to the best market. There are numbers of artizans, many of whom are in the hands of a Hindu dealer, who is naturally but little concerned in the artistic quality of the wares he sells.

"At the Exhibitions of Melbourne, Jeypore, and Calcutta these articles received prizes and were sold in considerable quantities. The ivory used is generally the waste stuff left by the turners of ivory bangles and is worth from Rs. 2 to Rs. 4 per seer. It is frequently alleged that bone, especially camel bone, is used as well as ivory; but both ivory combmakers and turners make a good deal of waste which is quite large enough for the small details of the inlay. Black wood, the old heart-wood of the *kiunu* (*diospyros tomentosa*), incorrectly called *abnus* or ebony by the workmen, is occasionally used both as a ground and in combination with ivory as an inlaying material, especially in the familiar herring-bone pattern.

"Brass is also employed, but with less effect, for when foliated work in small patterns is worked in brass, it is necessary that the metal should have a better surface than it generally receives in the Hoshiarpur work.

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Lacquered wood.

"The abundance of *shisham* wood has led to the localization of the lac turner's craft, and large quantities of ornamental articles are made here. The peculiarity of Hoshiárpur lacquer is a somewhat lurid brilliance of colour, caused by the general use of a tin ground over which transparent lac colour is laid. This is in fact called *atishi*, or fiery by the workmen. To secure the desired brilliance and transparency, aniline colours are mixed with the lac, a practice unknown at Pakpattan, and only occasionally indulged in at Dera Ismail Khan. Another peculiarity is the scratching of lines of ornament or figures in one colour of lac and then filling the lines with another colour, the whole surface being made smooth. This is the method followed in Burma, only the lac is applied on basket-work and not on wood and uniform. Rude figures of divinities are freely introduced, and there is no denying the force of the colour or the finish of the surface. Larger pieces are attempted here than elsewhere, so that a collection of Hoshiarpur lacquered ware has, at first sight, an imposing appearance. But it is more brilliant than pleasing, and the bright metallic underlay, which, with good colour, gives great depth and richness, is crude and vulgar when it shines through the fierce aniline purples now in favour.

"But little care is taken in the selection of wood, and purchasers of this work frequently find that half of a *surahi* or *pán-dan* is riddled with worm holes till it falls asunder in a mass of dust. The white sap wood of *shisham* is peculiarly liable to being worm-eaten, while the red heart-wood is never touched."

Commercial classes.

Most of the trade of the district is in the hands of Khatris and Bráhmins; the Súds, Bhábras, and Shekhs of Hoshiárpur are also great traders. The profession of *saukár*, or money-lender, is very common; and although only 3,058 persons recorded themselves as such at the last census, the real number is probably greater. They are by degrees getting more and more of the land into their possession.

Course and nature of trade.

There are no statistics available for the general trade of the district. The exports and imports of food-grains have already been noticed at page 102. The principal imports are cotton from Umballa; English cloth, spices, and medicines from Delhi and Amritsar; grain from Ludhiána and Ferozepur; rice and turmeric from Kángra, and cattle from Amritsar and the south. The exports consist of sugar in various forms, rice, hides, shoes, oil, tobacco, the fruit of the mango and *harar* trees, and lacquered and inlaid wood-work. The grain grown in the district barely suffices for the wants of people, and when there is a short harvest a good deal is imported. The principal article of export is sugar, of which a much larger quantity is produced than is required for local consumption.

SECTION D.—PRICES, WEIGHTS AND MEASURES, AND COMMUNICATIONS.

Prices, wages, rent-rates, interest.

Table No. XXVI. gives the retail *bázár* prices of commodities for the last twenty years. The wages of labour are shown in Table No. XXVII., and rent-rates in Table No. XXI.; but both sets of figures are probably of doubtful value. The

Prices, wages, rent-rates, interest.

figures of Table No. XXXII. give the average values of land in rupees per acre shown in the margin for sale and mortgage; but the quality of land varies so enormously, and the value returned is so often fictitious, that but little reliance can be placed upon the figures. During the first 15 years of British rule, owing to unprecedented peace and good harvests, prices fell very low. Towards the end of that time the improved communications established by the Government began to be utilised, and a scarcity of 1860-61 in other parts of the country drew away most of the surplus stores of the district. Since then prices have maintained a fair equilibrium and have never gone down so low as they ruled before 1860. For the purposes of the new assessment the Settlement Commissioner authorised Captain Montgomery to take the average prices of 17 years, from 1862 to 1878, as the basis of the assessments. The difference between the average prices of the first 15 years of British rule and of the 17 years adopted for assessment calculations will be apparent below :—

Period.	Sale.	Mortgage.
1868-69 to 1873-74 ...	43 14	33 4
1874-75 to 1877-78 ...	57 3	51 2
1878-79 to 1881-83 ...	54 12	32 11

Sers per Rupee,

Rabi Produce.			*Kharif Produce.*		
—	Average value during 15 years ending 1860.	Average value 1862-78.	—	Average value during 15 years ending 1860.	Average value 1862-78.
Wheat	51	33	Maize	61	35
Wheat and Gram ...	60	37	*Mash* and *Moth* ...	39 & 50	29
Wheat and Barley ...	60	37	*Chari*	56	37
Barley	68	42	Husked Rice	29	19
Gram	60	37	Unhusked Rice ...	55	32
Masar	56	33	Cotton with seed ...	17	12
Sarson (mustard)	32	20	*Bajra*	65	35
Safflower	3¼	3	*Til* Seed	21	12
Tobacco	24	21	*Gur*	21	15

These are the prices realised by agriculturists at the harvest seasons. The prices quoted in the books of grain merchants are much higher; for instance, where the average price realised by agriculturists for wheat is 33 *sers* per rupee, the average trade price is 24; the same data for maize are 35 and 27 *sers* respectively. But it is evident that in calculating prices for assessments to be paid by agriculturists, we must take the prices realised by agriculturists themselves, not those realised by grain merchants in their dealings after they have taken over the grain from them. The above figures will show how much prices have risen; and, considering the continued improvement of communications by means of railways and roads, and the foreign wheat

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Prices, Weights and Measures, and Communications.

Prices, Wages, rent-rates, interest.

trade now springing up, there is no likelihood of the prices of cereals falling again to any great extent.

The wages of labour have risen in like manner. Much of the labour performed in the villages is still paid in grain; but it is becoming more common to demand cash. Agricultural servants (*háli*) used to be content with food and clothing and eight annas a month cash; the common rate of cash now is one rupee, and sometimes more. The pay of an ordinary day labourer is now two and a half or three annas; it used to be one or two annas. The wages of all artisans have risen proportionately.

Weights and measures.

The linear and square measures used in the district are as follows:—

The unit of measurement is the *háth*, or the length taken from the elbow to the tip of the middle finger. This is supposed to be 18⅔ inches.

3 *háths*, or 56 inches	= 1 *karam*.
3 *karams*, or 14 feet	= 1 *kan*.

The square measure is—

		Square yards.
1 *kan* square	= 1 *marla*, or	21·77
20 *marlas*	= 1 *kanál*, or	435·40
8 *kanáls*	= 1 *ghumao*, or	3483·20

This is the correct local measure. The survey standard used in the present Settlement differs slightly from this, and corresponds with that employed when the records of rights were revised in the hill portion of the district 12 years ago. By it a *karam* is 57½ inches, and the further measures are—

		Square yards.
3 *karams*, or 1 *kan* square	= 1 *marla* or	22·96
20 *marlas*	= 1 *kanál* or	459·20
8 *kanáls*	= 1 *ghumao* or	3673·60

In other words, the *ghumáo* now used in the Government records is 43·60 square yards, more than three-quarters of an acre. It is a pity that the length of the *karam* was not fixed at 57½ inches. This would have made the *ghumáo* exactly three-quarters of an acre, and would have been a sufficient approximation to the local *ghumáo*. Nevertheless, this improvement has been made now, that one standard of measurement is employed in the Government records throughout the district instead of four. Mr. Melvill shows, in his Settlement Report, paras. 15 to 18, how the measurements of the first Settlement were carried out. In the whole of the present Hoshiárpur and Garhshankar *tahsíls*, except in *talúká* Mánaswál and in part of *tahsíl* Dasúah, the Hindustáni *bigha* was employed. In the rest of the district the *ghumáo* was the standard. But as the length of the *karam* was not the same in different parts of the district, the size of the *ghumáo* also was not uniform.

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Weights and measures.

The proportional shares borne by the *bígha* and the different *ghumáos* to the acre are—

Shahjahání *bigha*	= ·625 of an acre.
Ghumao used at first Settlement in *talukas* Una, Babhaur Takhtgarh, Núrpur, Jandbári, and Mánaswál.	= ·669 „
Ghumao used in the remainder of the district at the first Settlement...	= ·750 „
Ghumao now in use	= ·759 „

There is properly no measure of capacity in this district. Everything is sold by number or weight. It is usual in measureing the grain on a threshing-floor to use an earthen vessel called *mep*; but for this there is no fixed size: the contents of one *mep* being weighed, the total quantity measured is calculated accordingly. The measures of weight are as follows:—

The unit to start from is the *sirsái*, which is equivalent to two *tolás* imperial weight.

2 *sirsais* = 1 *adh pao* or 4 *tolas*.	5 *sers* = 1 *panj seri* or *bati*.
4 *sirsais* = 1 *pao* „ 8 „	10 *sers* = 1 *dhari*.
8 *sirsais* = 1 *adh ser* „ 16 „	40 *sers* = 1 *man*.
16 *sirsais* = 1 *ser* „ 32 „	

The country *ser* (called in official language *ser kham*) is two-fifths of the imperial *ser*; and in like manner the country *man* (or *man kham*) is two-fifths of the imperial *man* or maund, and equal to 16 imperial *sers*. In some parts of the district sugar is sold by the *chautal*, equivalent to three times 44 (*chautális*) country *sers*, or 3 maunds 12 *sers*.

Communications.

The figures in the margin show the communications of the district as returned in quinquennial Table No. I. of the Administration Report for 1878-79, while Table No. XLVI. shows the distances from place to place as authoritatively fixed for the purpose of calculating travelling allowances, and Table No. XIX. gives the area taken up by Government for communications within the district.

Communication.	Miles.
Navigable rivers.	60
Railways.	18
Metalled roads.	697
Unmetalled roads.	...

Navigable rivers and ferries.

The Sutlej is navigable by flat-bottomed country boats below Rupar; the Biás is navigable in the same manner from the point where it enters the district, but its navigation is rendered slow and tedious by shoals and the windings of the main stream. There are no bridges on either river, but the weir across the Sutlej at the canal headworks at Rupar enables foot passengers to walk over dry shod in the winter months. Table No. XXV. shows the principal traffic on these rivers as stated in the Punjab Famine Report, 1879.

The following is a list of the ferries under the charge of the authorities of this district with the distances in miles between each two.

On the Biás—		*On the Sutlej—*	
Mirthal	0	Kiratpur	0
Pakhowál	6	Anandpur	5½
Kausherá	3¾	Sainsowál	4
Nanli	3½	Jandbari	2¾
Bégharián	5½	Bahrámpur	3½
Bhat	7	Nangal	3
Sri Gobindpur	5¾		

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There are also ferries on the Biás at Kathgarh and Biáspur; these are in the Kángra district, but are managed by the Hoshiárpur district authorities.

Railways and Telegraph.

There is no line of railway in the district; the nearest stations of the Sind, Punjab, and Delhi Railway are Phagwára, 20 miles from Máhalpur; Jullundur, 25 miles from Hoshiárpur; and Kartárpur, 19 miles from Tánda. A telegraph line connects Hoshiárpur with Jullundur; its expenses have been guaranteed by the District Committee and the Municipalities of Hoshiárpur and Hariána.

Roads and camping grounds.

The only metalled roads in the district beside those about the station of Hoshiárpur are:—

(1) The Jullundur and Dharmsála road, metalled from the borders of the Jullundur district to the town of Hoshiárpur, eight miles.

(2) Parts of the Hoshiárpur and Hariána road, and of the Jullundur and Naushera ferry road, which goes *viá* Tánda, Dasúah, and Mukerián.

But the metalling on these roads, or at least on the latter is mere patchwork, and they will be found below in the list of unmetalled roads. The unmetalled roads are numerous and fairly good, but much cut up by mountain torrents, and from this cause are, in some places, notably in the Una *tahsíl*, impracticable for wheeled traffic. There are two main arteries of communication running parallel in the direction of the length of the district at an average distance of 14 or 15 miles from each other, one on the south-west, the other on the north-east, of the outer Siwálik range. They both connect the Biás with the Sutlej; that on the south-west is described as No. 1 in the subjoined table, and that on the north-east as No. 2.

No.	From	*Viá*	To	Towards	Length in miles.
1	Naushera Ferry, Bias river ...	Mukerian ... Dasuah ... Garhdiwala ... Hariana ... Hoshiarpur ... Mahalpur ... Garhshankar ... Balachaur ...	Asron, near the Rupar ferry on the Sutlej	Umballa district.	88¼
2	Mirthal Ferry, Bias river ...	Hajipur ... Talwara ... Daulatpur ... Mubarikpur ... Amb ... Churru ... Una ... Nangal Ferry, on Sutlej ... Anandpur ... Kiratpur ...	Kalianpur ...	Ditto ...	95
3	Sri Gobindpur Ferry, Bias river ...	Tanda ... Bullowal ... Hoshiarpur ... Ahrana ...	Mehtiana ...	Phagwara ...	40

Chapter IV, D.

Prices, Weights and Measures, and Communications.

Roads and camping grounds.

No.	From	Via	To	Towards	Length in miles.
4	Hoshiarpur	Mangowal, Gagret	Bharwain	Dharmsala	28½
5	Daulatpur	Gagret, Jadla	Pandoga	...	23
6	Hoshiarpur	Mengarwal, Nangal Jaswalan, Bhadar Kali, Chintpurni	Bharwain	Kangra district	28¾
7	Pir Nigah	Una, Badhera, Maili, Mahalpur	Kot Fatuhi	Phagwara	33½
8	Una	Santokhgarh, Bhalau, Nurpur	Awankot Ferry	Umballa district.	32½
9	Sham	Hariana, Dholbaha, Daulatpur, Prithipur	Jaurbar	Dada Siba Territory, Kangra district	38
10	Anandpur	Thana Ferry, Nasar Ghata, Ror Mazara, Garhshankar	Border of Jullundur district	Jullundur district	27
11	Ditto	Nurpur, Kata Sabaur, Bhaddi, Balachaur	Garhi Kanungoan	Jullundur district	25½
12	Hajipur	Nangal	Dasuah	...	13½
13	Dasuah	Pandori	Bhetan Ferry, Bias river	Gurdaspur district	8½
14	Pandori	Alampur, Kotla, Miani	Pulpukhta	Meets the Sri Gobindpur road	7¾
15	Hajipur	...	Mukerian	...	8½
16	Mukerian	Bhangala	Mirthal Ferry, Bias river	Gurdaspur district	9½
17	Miani	Dhanoa	Kolian	Meets Mukerain and Naushera road	10½
18	Ditto	...	Bhetan Ferry, Bias river	Gurdaspur district	4
19	Khudda	Budhipind	Khandala	Meets the Tanda road	9
20	Tanda	...	Dholbaha	...	15
21	Reh Ferry, Bias river.	Namoli	Datarpur	...	7
22	Talwara	...	Ghati Banno	Kangra district	1½
23	Chintpurni	Dharmsala	Jaurbar	Dada Siba Territory, Kangra district	5½
24	Gagret	Amb, Joar	Kaloh	Kangra district	12¾
25	Nara Dada	Jadla, Thathal	Dukki	Ditto	18
26	Mawa	...	Amb	...	2½
27	Ispur	...	Maili	...	9
28	Una	Polian	Jaijon	...	11
29	Polian	Nangal	Santokhgarh	...	8¾
30	Santokhgarh	Sanoli	Bahrampur	...	5
31	Ditto	Bathu	Garhshankar	...	15
32	Ditto	...	Babhaur	...	5
33	Alhank	...	Taunsa	...	11

Chapter IV, D.

Prices, Weights and Measures, and Communications.

Roads and camping grounds.

No.	From	Via	To	Towards	Length in Miles.
34	Garhshankar ...	...	Border of Jullundur district	Banga, Jullundur district	4
35	Jian ...	...	Jaijon ...	...	11
36	Nasar Ghata ...	...	Rakran ...	Jullundur district	6
37	Dasuah ...	Urmur ...	Border of Jullundur district	Jullundur district	14
38	Hoshiarpur ...	Chak Sadhu, Pandoga	Una ...	...	25
				Total ...	726¼

The camping grounds are shown below:—

Road.	Name of camping ground.	Detail of *sarais* and wells.	Remarks.
Hoshiarpur to Rupar Ferry	Mahalpur ...	Well	There are a *sarai* and well at Balachaur between Mazari and Bhartala.
	Garhshankar ...	" and *sarai*	
	Mazari ...	"	
	Bhartala ...	"	
Hoshiarpur to Naushera Ferry	Hariana ...	Well and *sarai*	Sardar Bur Singh and Taba Shah have constructed *sarais* at Mukerian at their own expense. There is also a *sarai* at Naushera.
	Garhdiwala ...	"	
	Dasuah ...	" and *sarai*	
	Mukerian ...	"	
Awankot Ferry to Hajipur	Abiana ...	Well	
	Nurpur ...	"	
	Bhalan ...	"	
	Santokhgarh ...	"	
	Una ...	Well and *sarai*.	
	Churru ...	" ...	Rest house for Europeans.
	Daulatpur ...	Well and rest-house for natives.	Rest-house for natives at Ramgarh between Daulatpur and Talwara.
	Talwara ...	Well and *sarai* ...	Rest-house for Europeans.
	Hajipur ...	" " ...	
Hoshiarpur to Sri Gobindpur Ferry	Bulowal ...	" " ...	There is a *sarai* at Ram near the ferry.
	Tanda ...	" " ...	
Hoshiarpur to Mehtiana	Mehtiana ...	Well ...	
Hoshiarpur to Bharwain	Manguwal ...	*Sarai*, tank and well.	
	Gagret ...	" and well ...	Dak bungalow.
	Bharwain ...	" " ...	Ditto.
Hoshiarpur to Una ...	Hoshiarpur ...	*Sarai* and well	There are also *sarais* at Bankhandi half-way to Una, and at Pandoga.
Mahalpur to Una ...	Damsua ...	...	

Chapter IV, D.

Prices, Weights and Measures, and Communications.

Stage bungalows, rest houses, horse *dáks*, &c.

There are three staging bungalows, *viz.*, at Hoshiárpur, Gagret, and Bharwain, on the Jullundur and Dharmsála road. These have servants and furniture.

The police rest-houses are at the following places:—

Hariána	Mubárikpur.
Garhdiwála	Una.
Dasúah	Anandpur.
Tánda	Núrpur.
Mukerián	Balácha̤ur.
Hájipur	Garhshankar.
Máhalpur.	

These are open to Government servants; they have furniture, but no attendants.

In addition to these there are rest-houses for civil officers at—

Bharwain	Talwára.
Churru	Nangal near Bhabaur.
Bullowál.	

These rest-houses have furniture, but no attendants.

Small rest-houses, with accommodation for native travellers, will be found at—

Pandoga	... Dehlan	... Rámgarh.
Raipur	... Talwára	... Mengarwál.
Amb	... Daulatpur	... Bhangála.

At these last there are neither attendants nor furniture.

A horse *dák* plies on the metalled road between Hoshiárpur and Jullundur. There is no Government bullock train connecting the two places, but a private agency undertakes to forward parcels and packages.

Postal lines and Post offices.

There is an imperial postal line between Jullundur and Dharmsálá crossing the district *viá* Hoshiárpur and Bharwain. There are also small branch imperial lines to Amb, Miáni, Jaijon, Datárpur, Bajwára and Khánpur, branching off from either imperial or district lines. The district lines are as follows:—

(1) From Hoshiárpur to Núrpur *viá* Una and Anandpur.

(2) From Hoshiárpur to Balachaur *viá* Bassi Kalán, Máhalpur, and Garhshankar.

(3) From Hoshiárpur to Hájipur *viá* Hariána, Garhdiwála, Dasúah, and Mukerián.

From Garhdiwála a branch district line goes to Tánda, which is extended as an imperial line to Miáni. The following is a list of the post offices:—

Imperial Offices.		District Offices.	
Hoshiárpur	... M.O and S.B.	Anandpur	... M.O. and S.B.
Amb	... M.O and S.B.	Balachaur	... M.O. and S.B.
Bharwain.		Dasuah	... M.O. and S.B.
		Garhdiwala	... M.O. and S.B.
Bajwara.		Garhshankar	... M.O. and S.B.
Jaijon.		Hajipur	... M.O. and S.B.
Khanpur.		Hariana	... M.O. and S.B.
Miani	... M.O. and S.B.	Mahalpur	... M.O. and S.B.
Bhaun.		Mukerian	... M.O. and S.B.
		Nurpur	... M.O. and S.B.
		Tanda	... M.O. and S.B.
		Una	... M.O. and S.B.
		Bassi Kalan	... M.O. and S.B.

(M.O. means Money Order Office; S.B. Savings Bank.)

CHAPTER V.

ADMINISTRATION AND FINANCE.

SECTION A.—GENERAL ADMINISTRATION.

Chapter V, A.

General Administration.

Executive and Judicial.

The Hoshiárpur district is under the control of the Commissioner of Jullundur, assisted by an Additional Commissioner stationed at that place. The ordinary head-quarters staff of the district consists of a Deputy Commissioner, a Judicial Assistant, one or two Assistants, and three Extra Assistant Commissioners. Each *tahsíl* is in charge of a *tahsíldár* assisted by a *naib;* the *náib tahsíldár* in the Una *tahsíl* is stationed at Amb. The village revenue staff is shown in the margin. There are seven *munsiffs, viz.,* two at the head-quarters of the district, one at each of the *tahsíl* stations, and one at Tánda in the Dasúah *tahsíl.* There is a separate *munsiff* for each of the four *tahsíls* the limits of whose jurisdiction are the limits of the *tahsíls ;* but a fifth *munsiff's* circle has been formed of parts taken from the Dasúah and Hoshiárpur *tahsíls.* The chief towns in it are Tánda and Garhdiwála, and it is called the Tánda circle.

Tahsil.	Registrar Kánúngos.	Munsarim Kanúngos.	Patwaris.
Hoshiarpur ...	1	5	121
Una ...	1	5	101
Garhshankar ...	1	5	121
Dasuah ...	1	5	123
Total ...	4	20	466

Sardár Rájindar Singh of Kathgarh is also an Honorary Civil Judge. The statistics of revenue and civil litigation for the last five years are given in Table No. XXXIX.

Criminal, police, and gaols.

The executive staff of the district is supplemented by the following Honorary Magistrates :—

Sardár Rajindar Singh, of Káthgarh, with 2nd class powers within the police jurisdiction of Balachaur; Sodhi Harnám Singh, of Anandpur, with 3rd class (special) powers within the police jurisdiction of Anandpur; Bedi Suján Singh, of Una, with 2nd class powers within the police jurisdiction of Una.

The police force is controlled by a District Superintendent and one Assistant. The strength of the police force, as given in Table I. of the Police Report of 1882-83, is shown below :—

Inspector			1
Deputy Inspectors			18
Sergeants, 1st class	6	...	60
" 2nd "	21		
" 3rd "	33		
Constables, mounted ...			14
Foot, 1st class	208	...	304
" 2nd "	96		
		Total	397

Class of Police.	Total strength.	Distribution.	
		Standing guards.	Protection and detection.
District (Imperial)	397	67	330
Municipal	91	...	91
Total ...	488	67	421

Criminal, police and gaols.

In addition to this force, 1,613 village watchmen are entertained and paid, some in cash, some in kind, by collections made rateably from each house in every village. Their arms and uniform are provided from the *malba*, and each watchman is armed with a spear and sword.

The *thánas* or principal police jurisdictions, and the *chaukis* or police outposts, are distributed as follows:—*Tahsíl Hoshiárpur. Thánas* Hoshiárpur, Hariána, Garhdiwála. *Chauki.* Patrolling road post at Nasrala. *Tahsíl Garhshankar.—Thánas* Garhshankar, Máhalpur, Baláchaur. *Tahsíl Dasúah.—Thánas* Dasúah, Tánda, Mukerián, Hájipur. *Tahsíl Una.—Thánas* Una, Mubárikpur, Núrpur, Anandpur. *Chaukis.*—Bharwáin and Gagret.

There is a cattle-pound at each *thána*, and also at Pandain, Bringli, and Bágarián; the last three being under the management of the Forest Department.

The district lies within the Lahore Police Circle, under the control of the Deputy Inspector-General at Lahore.

The district gaol at head-quarters is more of the nature of a lock-up than a gaol, and all but very short-term prisoners are sent to Jullundur. It contains accommodation for 37 prisoners. Table No. XL. gives statistics of criminal trials, No. XLI. of police inquiries, and No. XLII. of convicts in gaol for the last five years. The Sánsis and Harnis are proclaimed under the Criminal Tribes Act, and the number of each on the register in 1882 is shown in the margin.

Tribe.	Men.	Women.	Children.	Total.
Sansis ...	87	81	71	239
Harnis ...	208	198	167	573

The Sánsis are the gipsies of the Punjab; they have no fixed occupation, but wander from place to place, subsisting on what they can obtain by theft, begging, or hunting, and a customary due called *birt* taken from the Jats, towards whom they hold the same position as that of Mirásis and Dúms among other tribes. Each Jat family has its Sánsi; and among the Jats of the Málwa and Mánjha the Sánsi is supposed to be a better authority on genealogy than the Mirási; for this he takes a fee at births and marriages. If the fee is not paid he retaliates effectually by damaging crops or burning ricks. They are an active and hardy tribe and keen hunters, and have practically no religion. The Harnis profess the Muhammadan faith and claim descent from Jats and Rájpúts, but are very loose in their religious observances. In this district they own land in a few villages in the Tánda police jurisdiction of the Dasúah *tahsíl*, but are very poor cultivators, and subsist chiefly on theft. There are two clans, Gonimar and Jangli, the latter being the bolder and more given to during robberies and dacoities. The Criminal

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General Administration.
Criminal, police, and gaols.

Tribes Act has had a most beneficial effect in reducing the crime committed by these two tribes, but there is no reason to suppose that they are as yet inclined to settle down to a more honest livelihood. An attempt was made a short time ago to induce some Sánsi mothers to allow their sons to be apprenticed at the Industrial School at Hoshiárpur to learn carpet-making. But objections were raised on the ground that the boys were required for herding cattle, and none were induced to try the experiment.

Revenue, taxation, and registration.

The gross revenue collections of the district for the last 14 years, so far as they are made by the Financial Commissioner, are shown in Table No. XXVIII.; while Tables No. XXIX., XXXV., XXXIV., and XXXIII. give further details for land revenue, excise, license tax, and stamps respectively, and Table No. XXXIIIA. shows the working of registration offices, which are situated at Hoshiárpur and Hariána, in *tahsíl* Hoshiárpur, at Anandpur in *tahsíl* Una, at Garshankar and Kathgarh in *tahsíl* Garshankar, and at Dasúah, Tánda, and Mukerián in *tahsíl* Dasúah. The central distilleries for the manufacture of country liquor are situated at Hoshiárpur, Una, Garshankar, and Dasúah. Table No. XXXVI. gives the income and expenditure of district funds which are controlled by a Committee, consisting of 41 members, selected by the Deputy Commissioner from among the leading men of the various *tahsíls* and of the Civil Surgeon and District Superintendent of Police as *ex-officio* members, and the Deputy Commissioner as President. Table No. XLV. gives statistics for municipal taxation; while the Municipalities themselves are noticed in Chapter VI. The income from provincial properties for the last two years was as shown in the margin. The ferries, bungalows, and encamping grounds have already been noticed at pages 119 to 123 and the cattle pounds at page 125. The *nazul* properties in this district are not of any great value. Figures for other Government estates are given in Table No. XVII., and they and their proceeds are noticed in the succeeding section of this Chapter, in which the land-revenue administration of the district is discussed.

Detail.	1881-82.	1882-83.
Ferries with boat bridges ...	...	...
Ferries without boat bridges	12,167	12,082
Staging bungalows, &c., ...	547	663
Encamping grounds	1,727	1,768
Cattle pounds	4,416	4,367
Nazul properties...	41	11

Education.

Table No. XXXVII. gives figures for the Government and aided, high, middle, and primary schools of the district. Table No. XIII. gives statistics of education collected at the census of 1881; while the general state of education has already been described in Chapter III., page 41, and the mission and indigenous schools noticed, at pages 54 and 41. There is a

district school at Hoshiárpur. The following statement shows the figures for the middle and primary schools :—

Middle Schools.			*Primary Schools.*		
Tahsil.	Locality.	No. of Scholars.	*Tahsil.*	No. of Schools.	No. of Scholars.
Hoshiárpur ...	Hariana ...	236	Hoshiárpur ...	24	1,318
Dasuah	Dasuah ...	154	Dasuah ...	16	839
	Tanda ...	153	Garhshankar ...	16	715
	Mukerian ...	131	Una ...	17	665
	Urmur ...	104			
Garhshankar	Garhshankar ...	158			
	Mahalpur ...	138			
Una ...	Una ...	135			
		1,209			3,537

There is also in Hoshiárpur an Industrial School where Persian carpets are made, and which is separately noticed below. The district lies within the Lahore Circle, which forms the charge of the Inspector of Schools at Lahore.

Hoshiárpur District School.

The school was established by the district authorities on the 27th June, 1848. It originally consisted of two sections, in which Persian and Hindi were respectively taught, and no attention was paid to subjects of general knowledge. The school was placed under the Educational Department in 1856, when the Government course was adopted. In July 1859 the residents of the town collected certain subscriptions for the purpose of starting an English school; but on further consideration they decided that it should not be separate from the Government school. Accordingly an English class was formed in August 1859 and an English teacher appointed. The institution was afterwards enlarged in 1859, and brought on the regular *zilla* school establishment. In 1866 it was raised to an upper school, though it was not returned as such till some three years later. The upper school-classes were, however, broken up at the close of 1869. In April 1870, at the wish of the people of the place, the middle school was reorganized, and the study of Arabic and Sanskrit introduced in it. In January 1871 the upper school was again commenced with middle school passed boys from the Rahon and Hoshiárpur schools. Since then the school has been progressing in every way; preparing and sending up boys for the Entrance Examination in both the Calcutta and the Punjab Universities, and taking a prominent place in all public examinations. The staff consists of 26 teachers, of whom 10 are paid from the provincial revenue and 16 from fees and local funds. The school house is situated close to the town near the dispensary on the road leading to the civil station; but it scarcely affords accommodation sufficient for the boys attending the school. The building was originally constructed in 1872 for the middle school only, and on the establishment of the upper school, no allowance was made for an increase in the accommodation. The boarding-house attached to the school is in a very dilapidated condition. Although there are 92 boarders

Chapter V, A.

General Administration.

Hoshiárpur District School.

as borne on the register, hardly 40 reside in the boarding house; 30 live in the rooms of the main and the lower schools, and no less than 22 live in the town, for want of room, with their friends and relations. Steps, however, are being taken towards the provision of a proper boarding-house. The following figures show the working of the school:—

Year.	*Expenditure.*			Number of Pupils.	No. Passed.		
	From Provincial Revenue.	Local Funds.	Total.		Calcutta University.	Punjab University.	Middle School Examination.
1878-79	10,776	1,590	12,366	539	2	9	25
1879-80	10,896	1,468	12,364	512	8	8	1
1880-81	9,876	1,400	11,276	528	3	12	23
1881-82	9,902	1,412	11,315	618	6	11	30
1882-83	8,898	1,391	10,289	651	8	4	28
Total ...	50,349	7,262	57,611	2,848	27	44	107

Hoshiárpur Industrial School.

The Hoshiárpur Industrial School was founded in 1877, with the object of developing the industry of carpet-making. It is maintained by the Municipal Committee, and is under the control of Khán Ahmad Sháh, Extra Assistant Commissioner. The school-house is within the city, and the school is superintended by Mr. K. C. Chatterjee, a missionary; a practical carpet-weaver being employed as instructor. The instruction given is confined to this special industry, which has been fully described in the note by Mr. Lockwood Kipling, quoted at page 111. The number of pupils has not varied for the last five years, being always 37. None of the pupils have attempted to set up independent workshops. The annual expenditure has averaged Rs. 2,082 during the same period.

Medical.

Table No. XXXVIII. gives separate figures for the last five years for each of the dispensaries in the district. The medical staff at the head-quarters consists of a Civil Surgeon and an Assistant Surgeon. The first class dispensary at Hoshiárpur is in charge of the Assistant Surgeon, assisted by a Hospital Assistant. The other dispensaries at the following places—Dasúah, Tánda, Garhshankar, Una, and Anandpur—are of the second class, and are each in charge of a Hospital Assistant.

Hoshiárpur Sadr dispensary.

The Hoshiárpur dispensary is situated immediately outside and to the north-west of the town, close to the district school and boarding house. Owing to insufficient accommodation it is often necessary to refuse admission to would-be patients. About two-thirds of the patients, indoor and outdoor, are from the city, and one-third from the district from various parts. The *sadr* dispensary is popular, and surgical cases from distant

Hoshiarpur Sadr dispensary.

parts of the district are brought for the purpose of relief, especially "stone cases," which are very numerous in this district and very common among children from 4 to 14 years of age. The number of "stone cases" operated on from 1878 to 1882 is shown in the margin. The institution affords accommodation for 25 males and 6 females, and can admit of a few more when necessary. The management of the institution is conducted by the Assistant Surgeon in medical charge, under the superintendence of the Civil Surgeon. The remaining staff consists of a Hospital Assistant, compounder, dresser, and menials.

Year.	Cases.
1878	17
1879	18
1880	26
1881	22
1882	14

Ecclesiastical.

There is a small church in the civil station at Hoshiárpur capable of holding about 30 persons. A church was built in the cantonments at Hoshiárpur in 1852, but, on the withdrawal of the troops about 1857, it was unroofed, and the doors and windows bricked up. It now stands in the midst of a field, looking very picturesque, with trees growing out of the centre. The present church was built by Government, assisted by private subscriptions, in 1869. There is no resident chaplain at Hoshiárpur, but the chaplain of Jullundur holds service there once a quarter.

Head-quarters of other departments.

The imperial roads and public buildings are under the charge of the Executive Engineer at Jullundur, who is controlled by the Superintending Engineer of the Umballa Circle, stationed at Umballa. The Telegraph line is controlled by the Chief Superintendent, Government Telegraphs, Panjáb Division, at Umballa, and the Post Offices by the Inspector of Post Office, at Jullundur. The Forests are under the charge of the Deputy Conservator of the Biás Division, whose head-quarters are at Dharmsálá.

SECTION B.—LAND AND LAND REVENUE.

Native land revenue system.

A good account of the land revenue system under native rulers is given in Mr. Melvill's report. After showing how the country was sub-divided under the Muhammadan Emperors into tracts, called *parganas,* which again included smaller circles or *tappas,* he goes on to say :—

"A regular assessment was based on the *pargana* sub-divisions under the Muhammadan Emperors. Unfortunately most of the records connected with this period, which were preserved by the *kanúngos* and other persons of local influence, have been destroyed during the Sikh anarchy. But a few have escaped. Of the 653 plain villages in the Hoshiárpur and Hariána *parganas,* detailed lists of the revenues and assessable lands have been procured for 300 estates. Thus, although the actual revenues of any particular village are valueless, the boundaries having changed, &c., yet the rate at which the revenue fell on cultivation is deducible, and thus a ready means of comparison is afforded."

The "Áín Akbari" contains a list of the revenue assessed on each of the *mahls* in the *sarkár* of Jullundur, but, as pointed out in Chapter II., page 18, the limits of these *mahls* not being known, it is impossible to give the land revenue taken in Akbar's

Chapter V, B.

Land and Land Revenue.

Native land revenue system.

time from the district of Hoshiárpur as now constituted. Mr. Melvill goes on to show how Mahárája Ranjít Singh established his authority over the plains in A.D. 1806, and over the hills nine years later:—

"From A.D. 1806 to 1830, Diwán Mohkam Chand, and his son, Moti Rám, were the *Názims* or Governors of the Doáb; they were entrusted with the revenue and criminal jurisdiction by Ranjít Singh. The lapsed *jágír* villages demanded their especial attention. The collections were almost universally made in kind. It was attempted to fix a money assessment in a few instances, but it was found that the people could not be induced to continue it for more than one or two harvests; the then generation having never had experience of any other than the *batái* (division of produce) or *kankút* (appraisement of standing crops) systems. The ordinary system was to farm the villages from year to year to bankers, who took in kind from the cultivators, and paid coin into the Government Treasury. A few collection papers of this period, as well as some connected with the *jágírdárs'* estates prior to 1806, are still procurable; but they are almost useless, having been prepared irregularly and with but little care.

"In A.D. 1831, Diwán Moti Rám was recalled, and Shekh Ghulám Muhíudín deputed in his stead. The Shekh's rule was so oppressive that next year he was called on to resign. He has left no record of this period. In A.D. 1832, the Lahore Government appointed the *Missar* Rúp Lál to the administration of this Doab. The presence of an able and honest man was urgently required; for the number of *khálsa*, or Government villages had been recently augmented; a regular assessment of these was desirable; and the agricultural prospects of the Doáb were by no means encouraging. The amount of land which had fallen out of cultivation after the decadence of the empire, and which had been subsequently reclaimed was great, and fears were entertained lest the attempt to establish a fixed money revenue might prove unsuccessful. A better man than the *Missar* could not have been chosen. He was very wealthy; and hence a powerful inducement to disregard the interests of the people did not exist. It is said of him that he refused the smallest offering which popular custom prescribed as due to a superior. He was connected in the Doáb by a matrimonial alliance; and his residence therein was continual. He each year made a tour and kept a close hand on his *kárdárs* or agents.

"His first act was to assess all the *khálsa* villages, then exceeding in number the *jágír* estates. This assessment was based on such *batái* and *kankút* papers of the *jágírdárs* and farmers of the Diwán's time as were procurable; and he was guided in a great measure by the information elicited from the old *kárdárs* and other intelligent residents. The periods of his leases varied; they were generally for one year, nominally; but if the assessments worked well, they were allowed to run on. In the event of their being proved too high or too low, they were occasionally revised; and also, on the intervention of calamitous seasons, his *kárdárs* were allowed to afford a temporary remission, or to throw part of the burden of one estate on another better able to bear it, provided always that the full amount of collections entrusted to the *kárdárs* were made good within the year. The headmen of each village were furnished with a patent (*patta*), on the back of which the instalments paid were punctually noted. The *kárdárs* kept regular accounts of the collections from each village. A large number of the accounts has been procured; and they afford excellent testimony as to the severity or otherwise of the *Missar's* assessments, by showing the reductions or enhancements which actual experience proved to be advisable.

"The character of the *Missar* Rúp Lál's assessments may be pronounced generally light. From what has been said above the probability is great that it would be light. Experience has proved his demand to have been an equitable one; for the regularity with which it was collected, the comparatively small number of instances in which it was varied, the fact that

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in the famine year A.D. 1833, or only one year after the first institution of a regular assessment, there is no balance worthy of notice, lead irresistibly to the conclusion that it was so. But, perhaps, the best proof of the fairness of an assessment is the general opinion of those whom it affects. The *Missar's* name is almost universally revered in this district. He is spoken of with gratitude, and the agriculturists have not the least hesitation in producing the small red leather coverings in which his patents are encased, a sure sign that they would not object to pay his *jamás*.

"In A.D. 1839, a few months after the demise of Maháraja Ranjít Singh, Shekh Ghulám Muhíudín again received charge of the Doáb. His first step was to raise the *Missar's* assessment 25 per cent; and having done this, he left his son Imámudín to carry on the affairs of the province. Imámudín did not long remain personally, but deputed, as his lieutenant, his cousin, Shekh Saudi Khán, who transacted all the affairs of this district till the accession of our rule in 1846.

"The Shekhs did not profess to adhere to even the enhanced revenue demanded by them in the first instance. If the crops looked fine, an arbitrary amount was assessed on them; and no limit was placed as to the sum leviable from any village. There were many needy relations who willingly undertook the office of *kárdár*. Villages were constantly farmed to the highest bidders. In short, the Shekhs' object appears to have been to enrich themselves and their dependants without regard to the interests of the people, whom they literally plundered, or of the Government revenue, which they considerably reduced before furnishing accounts to the authorities at Lahore. The Shekhs are spoken of with no friendly feelings by the people. Lists of the revenue paid in by the Shekhs were furnished from the Lahore Office at the commencement of the British rule to the late Commissioner. These, however, are but of small value. They do not exhibit either what was collected by the *kárdárs* or the amount received from them by the Shekhs. The former has been ascertained for a considerable number of villages; but information regarding the latter is not procurable. However, I was fortunate in obtaining an account of the revenues of the Hoshiárpur and part of the Hariána *pargana* for three years, which contains not only the *jamas* of *khálsa* villages, but furnishes also an estimate of the value of each *jágír* estate. This account was drawn up by the Shekhs under orders from Maháraja Sher Singh; and a copy of it was kept by the *kánúngo* of Hariana. It was from this individual that I procured it. The details of the actual collections of the Shekhs are valuable, as showing the limit to which payment could be enforced without actually crushing the people. The evil effects of their system are observable to this day in the non-recovery of several villages which suffered most severely, and in the claims of creditors who have not yet been repaid for loans contracted during their misrule."

The following quotations are from Mr. Temple's report of the Settlement of the northern part of the district, or *pargana* Mukerián:—

"Previously to Ranjít Singh's era the *pargana* was chiefly held by two Sikh Sardárs, one belonging to the Rámgarhía *Misl*, the other named Jai Singh of the Kanhya *Misl*. After Ranjít Singh's acquisition of the province, the *pargana* of Hajipur was made over to Desa Singh and his son Lehna Singh; they ruled this division well, taxed it moderately, and held it till the cession, when Lehna Singh gave in the *jamas* and areas as they were recorded in his office. . . . . The *talúka* of Mukerian was for many years the appanage of Shahzada Sher Singh. He held it till he came to the throne. His taxation was not immoderate, but he never fixed money payments; he always collected in kind; and his troops and his retainers were fed from the store houses and granaries of the Mukerian fort. His *kankút* accounts were badly kept, and the papers which have been given in by the *chaudhris* are so imperfect as to be of little value . . . . The *Missar* Rúp Lál never held the

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*talúka.** Sher Singh held it until he made over charge to the Shekhs. . . . . They continued the *kankut* system . . . . . *Missar* Rúp Lál held villages in this *pargana*. . . . . The *Missar* has left behind him here his usual character for mild taxation. He it was, in fact, who laid the foundation of prosperity in this *pargana*. It is admitted on all hands that cultivation has greatly increased since then. Large wastes have been reclaimed in the *khadar chhamb*, and even in the most populous neighbourhoods agriculture has vastly improved. At that time it did not extend much beyond the main lines of traffic and communication. In these quarters the *Missar's jamas* are full, I might almost say high. In fact, if I understand his policy aright, he endeavoured to encourage the spread of cultivation in untilled tracts by light taxation, while in localities where the agriculture and population were of old standing, he raised the taxation up to a high standard. The Shekhs' rule was here, as elsewhere, unpopular. They departed from their system of fixed *jamas* in the Mukerián *talúka* and in the rice lands, where they took their share of the produce. The fertile *talúka* of Dasúah was held in *jágír* for some years by Tára Singh. He is reported to have been a hard master, and the high rate at which his *jamas* fell afford a presumption that the records we have obtained are correct."

The above extracts will have made it apparent that, wherever *Missar* Rúp Lál ruled, his assessments were moderate and readily acquiesced in by the people; but that the Shekhs who succeeded him raised the revenue all round, and ground down the people to the utmost extent. The smaller tracts held by assignees of the Government revenue were treated according to the idiosyncracies of the *jágírdárs*, the majority, it is to be feared, with harshness.

Summary Settlement on annexation.

To continue the quotations from Mr. Melvill's report :—

"Almost the first act of our Government was to make a Summary Settlement of the Doáb. British rule may be said to have commenced in April 1846; and before the harvest was ripe, nearly the whole of these States had been assessed by the Commissioner. The documents alluded to before were the basis of the Settlement, and where details of the *Missar's jamas* were available they were allowed to exercise their due weight. The recorded Shekhs' *jamas* were lower than his actual collections, and were further reduced as appeared necessary, either from the representations of the people or from information otherwise verbally obtained. *Jágír* villages which were subsequenty resumed in this district, and a few patches of country here and there, which from one cause or another could not be assessed in the first instance, were afterwards settled by the district officer, subject to the approval of the Commissioner.

"This Summary Settlement has, for the most part, worked very well. It has done so in the Hariána and Hoshiárpur *parganas*. In the Garhshankar *pargana* it has not been successful; and in *pargana* Una there has been one sad failure, the Jandbári *iláka*. But the latter is a strip of country only recently annexed to this district, and was both assessed and administered to within the last year and a half† from the Cis-Sutlej Department. The rest of the Una *pargana* has exhibited no signs of distress; on the contrary, general prosperity may be said to exist. . . . . . The state of the district may be thus summed up: The *Missar* Rúp Lál treated it with great leniency and rendered it prosperous; the Shekhs succeeding to this happy state of things enriched themselves without compunction, and the Summary Settlement being nearly equal, by a fortunate coincidence, with the *Missar's* demand, has restored the prosperity that once existed. The exceptional cases above given, in

* This refers to *talúka* Mukerián only, not to the larger sub-division of the country called *pargana* Mukerián.

† That is, to 1850.

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which the Summary Settlement has not been successful, can hardly be said to take away the fair character of that Settlement; for there is no question that, generally speaking, the people have prospered under it well."

Summary Settlement on annexation.

Regarding the Mukerián *pargana*, Mr. Temple wrote:—

"At the Summary Settlement great difficulty was experienced in getting valid data. The Shekhs' *jamas* were suspiciously light. It was desired that the British taxation should be less than that of the native Government. In other parts of the Doáb the Shekhs' accounts were so far accurately rendered that it was considered a safe thing to fix the summary *jama* 10 or 15 per cent. below them, and the results of the Regular Settlement have shown that this calculation was correct. But here it was evident that this calculation would prove fallacious. It was accordingly resolved to break through the rule and go beyond the Shekhs' *jama*. This was the only *pargana* in the Doáb where an increase was demanded on the nominal Shekhs' *jama*. But in the absence of authentic data it was necessary to perform this operation cautiously, and to make the increase slight, because, although it was known that the Shekhs' *jamas* were less than the reality, yet it was difficult to say how much less they might be. Now, I apprehend that subsequent inquiry has shown that this Settlement was light. Still I contend that it was fixed as high as it well could be under the circumstances existing at that time. But if it has been subsequently shown that the Shekhs' areas, as well as their *jamas*, were egregiously understated; if the real amount of their taxation should have been partially ascertained; if the cultivation should be proved to have increased; if other native assessments, known to be light and made at a period when the *pargana* was less cultivated than at present, should be found much in excess of the Summary Settlement; if the taxation of other parts of the Doáb be shown to be much higher than in this *pargana*, although they are not so fertile (and all these things have been shown); then I presume that there are grounds for raising the *jama* without impugning the propriety of the original Settlement. I would add that in the Hájipur *pargana*, where Lehna Singh's *jamas* had been truly entered, the summary assessment was not too high; and so in the Tánda villages where the Shekhs' *jamas* were more trustworthy."

The assessment of the Summary Settlement, according to the present sub-divisions of the district, was as follows:—

Tahsil Hoshiárpur	Rs.	3,38,287
" Una	"	2,97,978
" Garshankar	"	3,59,569
" Dasúah	"	3,50,210
Total	Rs.	13,46,044

First Regular Settlement.

Immediately after the Summary Settlement, arrangements were made for a Regular Settlement. In December 1846, Mr. Christian was nominated Settlement Officer of the Jullundur and Hoshiárpur districts. In the early part of 1849, Mr. Pearson succeeded him, followed by Mr. H. Scott in the first quarter of 1850. Up to this time no great progress had apparently been made in the Settlement operations, and in 1850 the hill portion of the district was made over to Mr. Barnes, the Deputy Commissioner of Kángra, then engaged in settling the Kángra hills. In January 1851, the Settlement of the Hoshiárpur district was separated from that of Jullundur, and Mr. P. S. Melvill placed in charge of the former. Afterwards, in July of the same year, the *pargana* of Mukerián was handed over to Mr. Temple, who was then concluding the Jullundur Settlement. Thus it may be

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said that the first Regular Settlement of the Una *pargana* (with the exception of *talúka* Jandbári), of the hills of *pargana* Mukerián, and of *talúka* Mánaswál in Garhshankar, was effected by Mr. Barnes; that of *parganas* Hariána, Hoshiárpur, and Garhshankar by Mr. Melvill; and of Mukerián by Mr. Temple. The Jandbári *talúka* was separately assessed by Mr. Melvill. Mr. Barnes left notes of his operations, but no separate report on this district. Mr. Melvill wrote a report (dated 30th June, 1852) on the Settlement of the whole district, except *pargana* Mukerián, and embodied Mr. Barnes' notes so far as they related to the four sub-divisions of which he treated. Mr. Temple likewise wrote a report (not printed) on the Settlement of the Mukerián *pargana*, and utilised Mr. Barnes' notes regarding the hills of that portion of the district. The following statement gives in a brief form the results of the Regular Settlement:

Tahsil.	*Area in Acres*				Assessment.	Increase or decrease on assessment of Summary Settlement.
	Cultivated.	Culturable.	Unculturable.	Total.		
Hoshiarpur ...	171,841	13,476	99,559	2,84,876	362,127	+ 23,[illegible]
Una* ...	170,764	26,246	395	1,97,405	267,068	− 30,175
Garhshankar ...	171,235	16,105	67,294	2,54,634	343,926	− 1[illegible]
Dasuah ...	197,886	20,401	40,911	2,59,198	382,214	+ 32,12[illegible]
Total ...	711,726	76,228	208,159	996,113	13,55,300	+ 3,256

The figures for the cultivated area only are fairly reliable. The large uncultivated wastes in the hills were not surveyed at the first Regular Settlement, and all the areas in Una and the hills of Dasúah are untrustworthy, for here no field maps were made; the cultivated lands only were roughly measured and entered in the records. A proper comparison also is difficult between the assessments of the Summary and first Regular Settlements; for in the interval a good many plots of land, and in some cases whole villages the revenue of which had been assigned were resumed and brought on the rent roll. The new assessment was in reality less than that of the Summary Settlement. Mr. Melvill and Mr. Temple mention that their new assessments contained Rs. 23,809 and Rs. 12,926 respectively, or a total of Rs. 36,735 for resumed assignments. Mr. Melvill describes his system of assessment in paras. 74—79 of his report. After forming assessment circles, he divided the villages of each circle into classes. *Missar* Rúp Lál's assessment was taken as the basis of the new one. No rent rates are said to have existed at that time, and no produce estimates were made. The revenue rates fixed on each circle and class will be found in Appendix VI. of Mr. Melvill's report. Mr. Temple's method was much the same as that of Mr. Melvill, but he prepared an elaborate estimate of the value of the produce, and appears to have based

* Including 22 hill villages of Garhshankar.

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his assessment to a great extent on this estimate. As his produce estimate was too high, the assessment of a good many villages was excessive, and had eventually to be reduced. Mr. Barnes' system in the hills was simplest of all, *see* Mr. Melvill's report, paras. 80 to 85. He took the *talúka* divisions as they were for his assessment circles. No produce estimates were made, nor regular revenue rates fixed. He had a simple and truthful people to deal with, and after general enquiry fixed the assessment of each *talúka*, generally giving a reduction on the Summary Settlement, and then made the principal men of each *talúka* distribute the lump assessment on the several villages. It must be said that the result was very good, and there were few cases of inequality of assessment. The Jandbári *talúka* was assessed by Mr. Melvill separately. He found it in a distressed condition, and gave a substantial reduction. The general character of both Mr. Melvill's and Mr. Barnes' assessments is that they were regarded as fair by the people, and have worked well throughout the term of Settlement. The Mukeriáu assessments were not so successful; and between 1855 and 1860, reductions to the extent of Rs. 11,256 had to be given to 100 villages. The term fixed for the Settlement in the hills was 20 years, but it was afterwards extended to 30, the term ruling in the remainder of the district.

Subsequent Settlement operations.

It being found difficult to carry on work in the hills without field maps, measurements were commenced in 1855 and continued for three years in those villages which were subject to river action, or were affected by the hill torrents. In this manner 188 villages were mapped and practically new Settlement records prepared; but these new papers, not being formally sanctioned, have not the status of Settlement records, and could only be looked on in the light of very accurate annual papers. The work was entirely carried out by the district authorities. Owing to increasing difficulty, however, in identifying fields in cases of dispute, it was determined to undertake in the whole of the tract settled by Mr. Barnes a regular revision of records such as had recently been carried out in Kángra. Mr. W. M. Young commenced the work in 1869, and was succeeded in 1870 by Mr. C. A. Roe, who brought the operations to a conclusion early in 1873. As the term of Settlement had been extended to 30 years, no revision of the assessment could be made, and the records only were revised. An account of the work performed will be found in Mr. Roe's printed report, dated 4th April, 1874.

Revision of Settlement.

In 1879 the term of the Regular Settlement having expired, a revision was set on foot under the charge of Captain Montgomery, the operations of which are complete; but have not yet been finally sanctioned.

Captain Montgomery has kindly furnished the following abstract of the results of his operations.

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Revision of Settlement.

The present revised Settlement of the Hoshiárpur District was begun in 1879; the orders being for a revision of both records and assessment in the plains portion of the district, and for a revision of assessment only in the hill portion of the district, where the records had been already revised 10 years previously: this latter portion comprised the whole of the Una *tahsíl*, 100 villages in *tahsíl* Dasúah, and 22 villages in *tahsíl* Garhshankar.

Assessment circles in the hills.

The revision of assessment of the hills was completed by the beginning of 1882. The following assessment circles were formed :—

(1) *Pahár*, containing 115 villages situated in the hills of the north-east of *tahsíl* Una.

(2) *Dún*, containing 163 villages extending down the Una valley from the extreme north down to the Sutlej.

(3) *Bhangar*, containing 62 villages on the hill slopes to the east of *talúka* Jandbári.

(4) *Bet II.*—This circle comprised 34 villages on the left bank of the Sutlej.

(5) *Bet I.*, comprising 62 villages on the right bank of the Sutlej.

(6) *Kahár.*—This circle was made up of the villages (86 in all) on the slopes of the hills on both sides of the Dún circle.

(7) *Bít*, containing 31 villages situated on a flat tableland in the middle of the Siwálik range opposite to Garhshankar. Of these, 9 villages are in *tahsíl* Una, and 22 in *tahsíl* Garhshankar.

(8) *Kandi.*—This circle is in the Dasúah *tahsíl*, and contained 62 villages on the eastern and western slopes of the Siwáliks.

(9) *Rakar*, containing 38 villages in *tahsíl* Dasúah, and situated in the midst of the Siwálik range, having the Kandi circle on three sides of it.

New assessment in the hills.

The following revenue rates per acre were sanctioned :—

Assessment Circle.	*Land irrigated by*		*Unirrigated land.*			Land under thatching grass (*kharkana*).
	Wells.	Streams.	I.	II.	III.	
	Rs. A.	Rs. A.	Rs. A.	Rs. A.	Rs. A.	Rs. A.
Pahar	...	3 4	2 0	0 14	0 7	0 4
Dun	5 0	4 0	2 12	1 6	0 12	0 ½
Changar	5 0	3 0	1 14	0 13	0 6	0 4
Bet II.	5 0	3 0	2 7	1 0	0 7	0 4
Bet I....	5 0	...	2 14	1 6	0 12	0 4
Kahar	5 0	...	2 8	1 4	0 11	0 ½
Bit	...	...	2 8	1 4	0 9	0 4
Kandi	5 0	3 0	2 10	1 6	0 12	0 4
Rakar	5 0	3 0	2 2	1 0	0 8	0 4

The table on the next page shows the results of the revision of assessment.

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New assessment in the hills.

Assessment Circle.	Former assessment (including *máfi*.)	Assessment by produce estimates.	Assessment sanctioned by revenue rates.	Percentage of increase.	Rate per acre cultivated.	Assessment actually announced.		
						Due to Government.	Assigned.	Total.
	Rs.	Rs.	Rs.		Rs. A. P.	Rs.	Rs.	Rs.
Dhár	15,630	22,143	18,756	20	1 6 0	17,847	879	18,726
Dún	1,15,357	1,50,257	1,32,015	14	1 14 1	1,17,269	13,770	1,31,039
Changar	11,494	15,952	13,891	21	1 4 3	13,005	869	13,874
Bet II.	16,329	25,943	22,109	35	1 10 4	18,377	3,665	22,042
Bet I.	33,614	51,066	40,656	21	2 3 8	37,679	2,843	40,522
Sadar	45,629	50,934	47,417	4	1 8 1	42,200	5,178	47,378
Bít	23,188	39,108	29,096	25	1 6 11	21,123	7,563	28,686
Kandi	28,974	31,283	32,072	11	1 11 1	29,680	2,171	31,851
Rakar	8,979	10,014	10,049	12	1 11 0	9,890	90	9,980
Total	2,99,194	3,96,700	3,46,061	15¼	1 10 0	3,07,070	37,028	3,44,098

Revision of Settlement in the plains.

The records in the remainder of the district have been completely revised, and all the land has been surveyed. The assessment reports of the three *tahsíls*—Hoshiárpur, Garshankar, and Dasúah—have been for some time before the higher authorities, but orders on them have not yet been received.

The following assessment circles have been formed :—

Tahsíl Hoshiárpur—

(1) *Sirwál*, containing 310 villages, forming a broad tract of exceedingly fertile land lying along the border of the Jullundur district.

(2) *Rakar*, a strip of land, containing 152 villages lying between the Sirwál and Kandi circles, the soil being undulating in places and inferior to that of the Sirwál circle.

(3) *Kandi*, containing 42 villages on the south-western slope of the Siwálik range.

Tahsíl Garhshankar—

(1) *Sirwál*, containing 188 villages, and being a tract very similar to the Sirwál of Hoshiárpur.

(2) *Rakar*, also like the Hoshiárpur Rakar and containing 140 villages.

(3) *Kandi*, like the Hoshiárpur Kandi, and containing 86 villages.

(4) *Bet*, containing 59 villages, situated on the right bank of the Sutlej.

Tahsíl Dasúah—

(1) *Sirwál*, like the Hoshiárpur Sirwál, and containing 149 villages.

(2) *Maira*, a large tract of high land situated below the end of the Siwálik range, and comprising 227 villages.

(3) *Bet*, containing 173 villages situated on the left bank of the Biás, and along a line of marsh running parallel with the river.

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Proposed revenue rates and assessments.

The following revenue rates have been recommended for adoption :—

Tahsil.	Assessment Circle.	Land irrigated by				Unirrigated land.						Land under mango groves.	Land under thatching grass (Khar-sana.)
		Wells.		Streams or Canal.		I.		II.		III.			
		Rs.	A.	Rs.	A.	Rs.	A.	Rs.	A.	Rs.	A.		
Hoshiar-pur.	Sirwal Class I	6	...	5	...	4	4	3	8	1	12	Throughout the three tahsils the groves have been divided into 3 classes according to age, & their assessments I, Rs. 3, II, Rs. 2, III, Re. 1	An uniform rate of 1 anna per acre throughout the three tahsils.
	Do. ,, II	5	14	4	14	3	12	3	1	1	8		
	Rakar ,, I	5	12	4	12	3	8	2	14	1	4		
	Do. ,, II	5	10	4	10	3	4	2	10	1	1		
	Kandi	5	...	3	...	1	14	1	1	...	7		
Garh-shan-kar.	Sirwal	4	...	...	...	3	8	2	10	1	8		
	Rakar	5	...	...	...	3	6	2	2	1	8		
	Kandi	4	...	...	...	2	8	1	3	...	12		
	Bet	4	...	...	...	3	...	2	8	1	...		
Dasuah.	Sirwal	5	8	3	...	3	14	2	12	1	8		
	Maira	5	8	S. 3 C. 2	... 4	2	4	1	8	1	2		
	Bet	5	8	S. 3 C. 2	... 4	3	...	2	...	1	...		

The result of these proposals comes out as follows :—

Tahsil.	Assessment Circle.	Former assessment including mafis.	Assessment by produce estimates.	Assessment by revenue rates.	Increase per cent.	Rate per acre cultivated by proposed assessment.		
Hoshiar-pur.	Sirwal...	2,81,016	3,52,271	3,10,210	10	2	14	9
	Rakar...	62,983	70,590	63,350	...	2	1	4
	Kandi...	17,942	19,515	18,669	4	1	3	5
	Total ...	3,61,941	4,42,376	3,92,129	8	2	9	5
Garh-shankar.	Sirwal...	1,80,061	2,49,041	2,10,303	17	2	12	4
	Rakar	99,294	1,11,661	1,06,374	7	2	1	11
	Kandi...	34,903	39,679	38,242	10	1	8	10
	Bet	34,657	46,555	40,606	17	2	7	2
	Total ...	3,48,915	4,46,936	3,95,425	13	2	4	5
Dasuah.	Sirwal...	1,22,020	1,39,303	1,31,587	8	2	10	10
	Maira	1,14,059	1,19,471	1,17,451	3	1	9	6
	Bet	1,02,507	1,22,092	1,06,311	4	2	...	[illegible]
	Total ...	3,38,586	3,80,866	3,55,349	5	2	...	5
Grand total		10,49,442	12,70,178	11,42,903	9	2	4	5

It should be explained that, as at the last Settlement a good deal of difference was made in assessing villages owned by industrious cultivators and those owned by bad farmers, it became necessary in the Hoshiárpur *tahsíl* to divide the villages of the Sirwal and Rakar Circles each into two classes, containing the good and bad farmers respectively. An endeavour has been made to approximate the two classes more than before, but they could not be included under the same rates.

Statistics of land revenue.

Table No. XXIX. gives figures for the principal items and the totals of land revenue collections since 1868-69. The remaining items for 1880-81 and 1881-82 are shown in the

Chapter V, B.

Land and land revenue.

Statistics of land revenue.

margin. Table No. XXXI. gives details of balances, remissions and agricultural advances for the last fourteen years; Table No. XXX. shows the

Source of revenue.	1880-81.	1881-82
Surplus warrant talabana	1,299	1,778
Fisheries	199	103
Revenue fines and forfeitures	33	502
Other items of Miscellaneous Land Revenue ...	29	22

amount of assigned land revenue; while Table No. XIV. gives the areas upon which the present land revenue of the district is assessed. The assessments of the revised Settlement have just been given. The demand on account of fixed land revenue in 1880-81, after additions for alluvion and resumed assignments, and reductions for diluvion, new assignments, and land taken up for public purposes, was as follows :—

Tahsil.	*Assessed Revenue*		Estimate of unassessed revenue on plots of revenue free land.	Total.
	Khalsa.	*Jagir.*		
Hoshiarpur	3,33,451	2,810	5,628	3,61,889
Una	2,31,951	4,290	2,921	2,40,162
Garhshankar	3,42,583	3,726	4,222	3,60,531
Dasuah	3,60,639	0,496	5,800	3,76,935
Total ...	12,58,624	,322	18,571	13,48,517

The incidence of the fixed demand per acre as it stood in 1878-79 was Rs. 1-11-9 on cultivated, Rs. 1-8-10 on culturable, and Rs. 0-15-7 on total area. The statistics given in the following tables throw some light upon the working of the Settlement:— Table No. XXXI.—Balances, Remissions, and Takavi Advances. Table No. XXXII.—Sales and Mortgages of Land. Table Nos. XXXIII. and XXXIIIA.—Registration. These figures necessarily refer to the old Regular Settlement the assessments of which are now about to be superseded.

Cesses.

The cesses at the first Regular Settlement were calculated at Rs. 14-2-0 per cent. as shown in the margin. The *malba* or sum for village expenses is not properly a cess, but was entered as such in the records of this district. Allusion to the fixing of the *malba* rate is made in Mr. Melvill's report., paras 94 and 95. The uniform rate was afterwards changed by order of the Commissioner (Major Lake), and the following maximum rates were substituted :—

Road	... 1	0	0	per cent.
Patwari	... 3	2	0	,,
Lambardar	... 5	0	0	,,
Malba	... 5	0	0	,,
Total	... 14	2	0	,,

Where the assessment of a village does not exceed Rs. 400 ... ... 5 per cent.

Assessment exceeding Rs. 400, and not exceeding Rs. 700 ... ... a lump sump of Rs. 20

Exceeding Rs. 700, and not more than 2,000 ... 3 per cent.

Over Rs. 2,000 ... ... 2 ,,

Chapter V, B.

Land and land revenue.

but it was held that the rates already fixed by Major Lake need not be interfered with, and they have been continued to the present day. In 1856 one per cent. was added for the school cess, and in 1872 and 1878 the local rate was fixed at Rs. 6-4-0 and Rs. 8-5-4 per cent. respectively. Thus the cesses (excluding the varying rates of *malba*) at the end of the term of the first Regular Settlement were as shown in the margin.

Road	... 1	0	0	per cent.
School	... 1	0	0	"
Patwari	... 3	2	0	"
Lambardar	... 5	0	0	"
Local rate	... 8	5	4	"
Total	... 18	7	4	"

Government lands, forests, &c.

Table No. XVII. shows the area and income of Government estates; Table No. XVIII. gives figures for forests under the Forests Department; while Table No. XIX. shows the area of land acquired by Government for public purposes. The forest have already been noticed in Chapter IV., page 103.

Assignments of land revenue.

Table No. XXX. shows the number of villages, parts of villages and plots, and the area of land of which the revenue is assigned, the amount of that revenue, the period of assignment, and the number of assignees for each *tahsil* as the figures stood in 1881-82. The principal assignments have already been noticed in Chapter III., Section F.

CHAPTER VI.

TOWNS AND MUNICIPALITIES.

Chapter VI.

Towns and Municipalities.

General statistics of towns.

At the census of 1881 all places possessing more than 5,000 inhabitants, all municipalities, and all head-quarters of districts and military posts were classed as towns. Under this rule the followings places were returned as the towns of the district :—

Tahsil.	Town.	Persons.	Males.	Females.
Hoshiarpur	Hoshiarpur	21,363	11,583	9,780
	Hariana	6,472	3,368	3,104
	Garhdiwala...	3,438	1,825	1,613
Dasuah	Urmar	7,120	3,724	3,396
	Miani	6,499	3,303	3,196
	Dasuah	6,248	3,273	2,975
	Mukerian	4,116	2,200	1,916
	Tanda	3,175	1,670	1,505
Una	Anandpur	5,878	3,216	2,662
	Una	4,389	2,325	2,064
Garhshankar	Garhshankar	5,275	2,877	2,398

The distribution by religion of the population of these towns and the number of houses in each are shown in Table No. XLIII., while further particulars will be found in the Census Report in Table No. XIX. and its Appendix and Table No. XX. The remainder of this Chapter consists of a detailed description of each town, with a brief notice of its history, the increase and decrease of its population, its commerce, manufactures, municipal government, institutions, and public buildings; and statistics of births and deaths, trade and manufactures, wherever figures are available.

There is no large city in this district of pre-eminent importance, but there are a number of fair sized towns, mostly well built, and the centres of a certain amount of trade. The principal are :—*In tahsíl Hoshiárpur*, Hoshiárpur, Hariána, and Garhdiwála. *In tahsíl Dasúah*, Dasúah, Urmur, Tánda, Miáni, and Mukerián. *In tahsil Una*, Una and Anandpur. *In tahsíl Garhshankar*, Garhshankar. A separate account of each will be found below. Short accounts have also been added of Bajwára (*tahsíl Hoshiárpur*) and Jaijon (*tahsíl Garhshankar*), more on account of their former greatness than of any importance that they now possess.

The only other places with any pretensions to the name of a town are as follows :—

In tahsíl Hoshiárpur.—Shám, called Shám Chaurási, on account of its having been the head-quarters of a sub-division of 84 villages. It is situated on the border of the Jullundur

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Towns and Municipalities.

General statistics of towns.

district, and most of its trade, consisting of sugar, is with that district. It contains 3,611 inhabitants.

Bassi Kalán.—There is a small *bazar* here. The trade is insignificant. Its population is 1,480 souls.

In tahsíl Dasúah.—Datárpur, situated at the foot of the Siwálik range, numbering 1,518 inhabitants. The traders of the place have extensive dealings with the villages in the northern end of the Siwáliks. The fine *thakardwára* alluded to in the account of Fairs (page 52) is at this place.

Hájipur and Budhipind have no present importance. Both were occupied as cantonments for British troops at the annexation of the Jullundur Doáb, and the former is at present the head-quarters of a police sub-division.

In tahsíl Una.—Amb. The Rájas of Jaswál had their palaces on a hill above this place; the garden is a very old one, and has been lately restored to the present representative of the Jaswáls (see account of the family, page 75). The *náib-tahsíldár* of Una has his head-quarters here.

Santokhgarh.—There are here a small *bazar* and the ruins of the former residences of the once powerful *Sardárs* of Santokhgarh. The population numbers 1,081 souls; the trade is of no importance.

Nurpur.—The head-quarters of a police sub-division. Here also is a small *bazar*, and there is a fair trade in sugar. The population is 2,565.

In tahsíl Garhshankar.—Máhalpur, the head-quarters of a police sub-division, with 2,641 inhabitants. This place is also the head-quarters of the Bains clan of the Jat tribe. It is on the whole a thriving place.

Baláchaur, also the head-quarters of a police sub-division, with 2,820 inhabitants. There is no trade of importance.

Hoshiárpur: Description.

The town of Hoshiárpur lies in latitude 31° 32′, and longitude 75° 57′, and contains, with its suburbs of Bahádarpur, Khánpur, Bassi Khwáju, and the civil lines, a population of 21,363 souls. It is situated about five miles below the foot of the Siwálik hills, and its northern boundary is formed by a broad sandy *choh*, one of the largest torrents which bring down the drainage of that range. From time to time buildings situated on the edge of the *choh* have been washed away by floods. To obviate this danger an embankment was erected for the purpose of arresting the action of the water. Major Saunders Abbott relates, in "Eight Years' British Rule in Hoshiárpur," how the embankment consisted of piles driven into the sand intertwined with brushwood and the spaces filled with earth; this embankment stood for two seasons and was eventually carried away. The next scheme consisted of "a "pier head, formed of blocks of masonry, sunk into the sand, "and through it into the clay, in which they were embedded at "eleven feet below the bottom surface. This was connected "with the shore just above the town at right angles by the bank

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Towns and Municipalities.

Hoshiárpur : Description.

"of an earthen dam of sloping sides covered with mats and brush-"wood." The work was completed before the rains of 1853, at a cost of Rs. 8,857. The rains of 1854 tried it severely. It stood several floods, but towards the end of the rains two of the extreme blocks got undermined, and fell bodily forward into the stream, indicating their solidity by the large masses of masonry that fell unbroken. One large block was carried 220 feet down the flood, by which some estimate may be formed of the vastness of the torrent. There are now no traces of this embankment, nor has the danger to the town appeared of late years so serious. The body of water in the *choh* seems to have diminished, and even in years of heavy floods little or no damage is caused to the town. The hill drainage has apparently been diverted to other channels. Nevertheless, an attempt is being made by planting out *kharkana* (*saccharum sara*) and *tara* (*arundo donax*) on the town side of the torrent to avert future floods, should they again assume a threatening aspect.

The buildings of the town are, for the most part, of burnt brick cemented with earth, and, in the principal streets, two or three storeys high. The main street is thirty feet wide; the smaller streets range from six to fifteen feet in width, and mostly end in *culs-de-sac*. The broader streets are paved with *kankar*; the smaller almost all with brick; the drainage runs in open side drains. The sewage is emptied into the sandy bed of the *choh* near Bassi Khwáju. The water-supply is derived from numerous wells. The civil station, situated less than a mile from the town, is very picturesque, with its thatched houses situated in pretty gardens; the roads are shady and have not that rectangular regularity so common to British stations. The old cantonments, which were located two miles to the south of the present civil station, were abandoned after the Mutiny, and all that remains of them consists of a few tumble-down tenantless houses, a cemetery, and a roofless church, the doors and windows of which have been bricked up.

History.

Tradition ascribed the foundation of the town to two parties; first to Hargobind and Rám Chand, Diwáns of the Emperor Muhammad Tughlak *alias* Alaf Khán, who reigned some 550 years ago; second to Hoshiár Khán, a resident of Bajwára, who lived about the same period, and after whom the town was named. During the Sikh period it fell into the hands of the *Sardárs* of the Faizullápuria *Misl*, of whom Bhúp Singh is noted as having had encounters with Rája Sansár Chand of Kángra. In 1809 Ranjít Singh seized the town, and Misr Rúp Lál, when Governor of the Doáb, made it his residence. During his time, and in that of the Shekhs, his successors, it increased in importance, and at the present time some of the best houses are those of the Shekh family. A considerable cantonment was maintained near the town throughout the reign of Ranjít Singh and his successors, and for some years by the British Government after the annexation. It is evident,

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however, that the town was of no importance till the present century. It is not mentioned in the "Aín Akbari," and was probably included in the *mahl* of Bajwára.

Taxation and trade.

The Municipality of Hoshiárpur was first constituted in 1864. It consists of the Deputy Commissioner as President, the Civil Surgeon, District Superintendent of Police, and *Tahsíldár* as *ex-officio* members, and nine other members. The municipal income for the last five years was as follows (see also Table No. XLV.) :—

1878.	1879.	1880.	1881.	1882.
Rs.	Rs.	Rs.	Rs.	Rs.
27,691	35,274	33,974	29,843	29,774

It is chiefly derived from the octroi tax on grain and cloth. The principal trade of the town and its suburbs, and the value of that trade, according to the latest returns, is as follows :—

(1) Grain, including wheat, gram, maize, &c.	...	Rs.	2,90,608
(2) *Cloth, &c.*—	...		
(*a*) English piece-goods — Hoshiárpur	...	"	3,68,198
(*a*) English piece-goods — Khánpur	...	"	200
(*b*) Country-made cloths — Hoshiárpur	...	"	94,000
(*b*) Country-made cloths — Khánpur	...	"	2,95,000
(3) English thread, called *Purabi Sut*	...	"	2,25,000

The last-named article is exempt from taxation. The principal manufactures are country-made cloths, wood-work, both lacquered and inlaid with ivory, country-made shoes, brass and copper vessels, and lac, both as a dye and as shellac. Good Persian carpets are also made at the Industrial School, and a good deal of embroidery work is done by the Hindu and Bhábra women. The principal public buildings in the town are the Government school house and branch school attached, the charitable dispensary, and a small municipal hall. Outside the town are the district court houses, the treasury, jail, *tahsíl*, *sarái*, and *dák* bungalow. The last named building is situated in a small but well kept public garden.

Population and vital statistics.

The population as ascertained at the enumerations of 1868, 1875, and 1881, is shown in the margin.

Limits of enumeration.	Year of census.	Persons.	Males.	Females.
Whole town ...	1868	20,868	11,122	9,746
	1881	21,363	11,583	9,780
Municipal limits,	1868	20,790	...	...
	1875	21,316	...	...
	1881	20,638	...	...

It is difficult to ascertain the precise limits within which the enumerations of 1868 and 1875 were taken; but the details in the margin, which give the population of suburbs, throw some light on the matter. The figures for the population within municipal limits, according to the census of 1868, are taken from the published tables of the census of 1875; but it was noted at the time that their accuracy was in many cases doubtful. The

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Towns and Municipalities.

Population and vital Statistics.

[illegible]owing statement shows the population of the town, and its suburbs in 1868 and 1881 :—

Town and its suburbs.	Population of 1881.			Population of 1868.		
	Both sexes.	Males.	Females.	Both Sexes.	Males.	Females.
Hoshiarpur	13,263	7,070	6,193	12,964	7,000	5,964
[illegible]rpur	3,632	1,874	1,758	4,167	2,109	2,058
Bahadurpur	2,844	1,540	1,304	2,979	1,588	1,391
Basti Khwaju	899	531	368	757	425	332
Civil Lines	725	568	157	...	...	...
Total ...	21,363	11,583	9,780	20,868	11,122	9,747

The detail of the inhabitants by religion is as follows :—

Hindu.	Sikh.	Jain.	Musalman.	Others.	Total.
9,908	290	495	10,641	59	21,363

The number of occupied houses is 3,263, and of persons per 100 houses 655.

The Civil Surgeon has supplied the following vital statistics for the last five years :—

Deaths.	1878.	1879.	1880.	1881.	1882.
Cholera	2	3	...	198	1
Small-pox	30	29	...	...	1
Fever	550	455	300	324	261
Bowel Complaints	139	127	92	91	81
Other causes	497	283	274	308	349
Total deaths ...	1,218	897	667	921	693
Births	916	578	824	905	540

The annual birth and death rates per mille of population since 1868 are given below, the basis of calculation being in every case the figures of the most recent census.

Year.	Birth Rates.			Death Rates.		
	Persons.	Males.	Females.	Persons.	Males.	Females.
[illegible] ...	...	...	...	25	25	26
[illegible] ...	...	...	...	44	38	51
[illegible] ...	29	29	30	47	41	53
[illegible] ...	38	40	37	33	32	34
[illegible] ...	43	23	20	61	58	64
[illegible] ...	36	18	19	38	38	39
[illegible] ...	40	20	20	28	26	31
[illegible] ...	39	21	18	45	45	45
[illegible] ...	40	22	18	76	68	85
[illegible] ...	33	18	15	29	28	30
[illegible] ...	42	21	20	58	56	60
[illegible] ...	28	14	14	43	43	45
[illegible] ...	39	19	19	32	31	34
[illegible] ...	42	22	20	45	41	50
Average ...	38	20	18	45	42	49

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Towns and Municipalities.

Hariána.

The actual numbur of births and deaths registered during the last five years is shown in Table No. XLIV.

Hariána, with a population of 6,472 souls, is the head-quarters of a police sub-division. It is situatad eight miles from Hoshiárpur on the road to Dasúah, and is celebrated for its fine mango groves. A small perennial stream runs to the south of the town, and the surrounding scenery is very picturesque. A great part of the town is built of burnt bricks; the majority of the streets are paved, and have open drains for carrying off the drainage. The population of the town has decreased by 1,273 inhabitants since 1868, apparently the result of sickness and the emigration of some of the poorer inhabitants. The detail of the present population by religions is given in the margin.

Hindu.	Sikh.	Musalman.	Others.	Total.
4,270	244	1,957	1	6,472

The number of occupied houses is 1,379, and of persons per 100 houses, 469. The proprietors of the land of the township are Musalmán Náru Rájpúts, the head of whom is ordinarily styled Rána. There are also some wealthy Hindu bankers resident in the town; and some families of Mughals, living in a separate street, engage in collecting and refining beeswax.

The Municipality was first constituted in 1874, and consists of five members. The income of the Municipality for the last five years (see also Table No. XLV.) was:—

1878.	1879.	1880.	1881.	1882.
Rs.	Rs.	Rs.	Rs.	Rs.
2,362	2,937	2,559	2,679	2,996

There are a good many sugar refineries (*khanchi*) in the town, and the trade in sugar is considerable. The fruit of the numerous mango groves is exported in large quantities, and coarse blankets are made for export to the hills. There are no public buildings of any particular note; the police station, with a room for civil officers in one of the bastions, occupies the old *tahsil* building, and there are besides a *sarai* and a Government middle school. The population as ascertained at the enumerations of 1868, 1875, and 1881 is shown in the margin.

Limits of enumeration.	Years of census.	Persons.	Males.	Females.
Whole town ...	1868	7,745	4,149	3,596
	1881	6,472	3,368	3,104
Municipal limits...	1868	7,785	...	...
	1875	7,802	...	...
	1881	6,472	...	...

It is difficult to ascertain the precise limits within which the enumerations of 1868 and 1875 were taken. The figures for the population within municipal limits, according to the census of 1868, are taken from the published tables of the census of 1875; but it was noted at the time that their accuracy was in many cases doubtful. The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX. of the Census Report of 1881. The annual birth and death rates per mille of population

are given below, the basis of calculation being in every case the figures of the most recent census.

Deaths.	1878.	1979.	1880.	1881.	1882.
Small-pox	12	16	1	...	...
Fevers	114	209	59	185	122
Bowel Complaints	96	15	6	6	7
Other causes	103	108	157	77	93
Total ...	415	348	223	168	222
Death rate per 1,000	64·12	53·40	34·61	25·96	34·30
Births	314	178	227	325	268
Birth rate per 1,000	48·52	27·50	35·07	50·22	41·41

Garhdiwála.

Garhdiwála is the head-quarters of a police sub-division, and has a population of 3,438 inhabitants. It is situated 17 miles from Hoshiárpur on the road to Dasúah, and, like Hariána, has numerous fine mango groves. A great part of the town is built of burnt brick with paved and drained streets, and there are some fine houses belonging to wealthy bankers. The population, which was 3,611 in 1868, has decreased by 173. The religions of the present population are given in the margin. The

Hindu.	Sikh.	Jain.	Musalman.	Total.
2,037	337	40	1,024	3,438

number of occupied houses is 621, and of persons per 100 houses, 554. The proprietors of the land are Jats of the Sahota clan, and are counted among the Akbari houses (see account of the Jats, page 56). There are also some well-to-do Hindu bankers. The tradition is that the town was built in A. D. 1443 by Garhia, a Jat, and named after him, and that the addition of *diwála* was made in 1812 on account of the incarnation of the goddess Devi having appeared in the town, in honour of which event Sardár Jodh Singh, Rámgarhia, built a temple; this *diwála* is said to be either a contraction for *Deviwála*, or the word *diwála*, a temple. Sardár Mansá Singh and his descendants held the place in *jágír* for three generations, till Sardár Jodh Singh Rámgarhia occupied it in 1829 and built a fort.

The Municipality was constituted in 1874, and consists of five members. The income for the last five years (see also Table No. XLV.) was—

1878.	1879.	1880.	1881.	1882.
Rs.	Rs.	Rs.	Rs.	Rs.
1,429	2,205	1,684	1,557	2,746

A great deal of sugarcane is grown in the surrounding villages, and the principal trade of the town is in sugar. There is a police station in the town with a small rest-house for police

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Garhdiwála.

Limits of enumeration.	Year of census.	Persons.	Males.	Females.
Whole town	1868	3,611	1,991	1,626
	1881	3,438	1,825	1,613
Municipal limits ...	1868	3,611	...	...
	1875	3,874	...	...
	1881	3,438	...	...

officers on the top. The population as ascertained at the enumerations of 1868, 1875, and 1881 is shown in the margin. It is difficult to ascertain the precise limits within which the enumerations of 1868 and 1875 were taken. The figures for the population within municipal limits, according to the census of 1868, are taken from the published tables of the census of 1875; but it was noted at the time that their accuracy was in many cases doubtful. The annual birth and death rates per mille of population since 1878 are given below, the basis of calculation being the figures of the census of 1875. The vital statistics are:—

Deaths.	1878.	1879.	1880.	1881.	1882.
Cholera	1	...	...	1	...
Small-pox	...	54	1	...	1
Fevers	81	59	78	44	30
Bowel Complaints	30	21	25	51	20
Other causes	25	18	19	20	21
Total	137	152	123	116	72
Death rate per 1,000	30·85	44·21	35·28	33·74	20·94
Births	155	88	131	197	134
Birth rate per 1,000	45·08	25·60	38·10	57·30	38·98

Bajwára.

Bajwára, a town situated two miles south-east of Hoshiárpur, contains 2,548 inhabitants. It was doubtless in former times the great city of these parts, and was celebrated for its "cloth weavers and pious Bráhmins." It is said to have been founded in ancient times by three immigrants from Ghazni, one of whom, Bájú Báora, famous as a singer, gave his name to the town. It once occupied a very much more extended area than it does now, and tradition says it was 12 *kos* (about 18 miles) in circumference. Todar Mal, Akbar's minister, is said to have broken the town up into small divisions as a punishment for the inhabitants not receiving him with proper respect. In latter times the town was held by Sardár Bhúp Singh, Faizullápuria, who was ousted in 1801 by Rája Sansár Chand. The latter built a fort here, which was taken by Ranjít Singh in 1825. Since then the town has declined and its ruins have been largely used for road metal. The fort was used as a military prison in the earlier years of the British administration, but was afterwards dismantled; and at the present time only two of its ruined bastions are in existence.

Urmar and Tánda.

The towns of Urmar and Tánda are situated within a mile of each other, and form, with their suburbs, Ayahpur and Dá'a, one Municipality. They are situated near marshy ground, which probably accounts for a good deal of their unhealthiness,

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Urmar and Tánda.

and the number of deaths from fever. A large *choh*, however, has of late filled up a good deal of low marshy land with sand. Possibly in time this may improve the health of the town, though destroying some good culturable land. The greater part of the houses are of burnt brick, and most of the streets are paved and drained.

The Municipality, established in 1874, consists of six members. Its income for the last five years (see also Table No. XLV.) was as follows :—

1878.	1879.	1880.	1881.	1882.
Rs.	Rs.	Rs.	Rs.	Rs.
3,977	1,300	2,212	3,788	4,489

The towns are of no particular trading importance, except as an *entrepôt* for country produce and cotton goods. Good pottery is made here. Collectively the towns are generally known by the name of Tánda, which is 19 miles distant from Hoshiárpur.

There is a police station here, and the other public buildings consist of a dispensary, *sarái*, rest-house for civil officers, and Government middle schools, both at Urmur and Tánda. A *munsiff* is stationed here for the disposal of civil suits of half the *tahsíl* of Dasúah. There is rather a famous Muhammadan shrine of the saint Sakhi Sarwar at Ayáhpur, at which an annual fair is held (see page 52). A metalled road connects the place with Jullundur, distant 19 miles.

The following is a detail of the population :—

Towns and suburbs.	Population in 1868.	Population in 1881.	Sex in 1881.	
			Males.	Females.
Tánda	5,257	1,185	...	...
Dala		1,190	...	...
	5,257	3,135	1,670	1,505
Urmur	9,632	4,608	...	...
Ayáhpur		2,512	...	...
	9,632	7,120	3,724	3,396
Total of Municipality ...	14,889	10,295	5,394	4,901

The municipal census of 1875 gave the population of the combined Municipality as 13,971. The Deputy Commissioner writes as follows, in his Census Report for 1881, regarding the decrease in population :—

"The very large decrease in the population of the municipal towns of the Dasúah *bet* is due, I believe, partly to the unhealthiness of late years of the *parganah* generally (there is shown to have been in Dasúah *parganah* a falling off of 13 per cent. on the total population as compared with last census), partly to the ravages of fever and the effects of scarcity, from which latter parts of the *parganah* suffered severely in 1877-78, partly to a slight cholera epidemic in 1875, and partly to the drain of population to the large centres, especially those on the line of railway. In Urmar and Tánda the decrease is partly nominal, owing to the fact that the

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Towns and Municipalities.

Urmar and Tánda.

people of the village of Sháhbazpur, who lived in Ayahpur (suburb of Urmar) in 1868, returned afterwards to their own village. There has also been a serious falling off in the demand for *lungis* and *pagris*, which has affected the weavers of Tanda and Urmar. The result is that *julahas* and *mochis* have decreased in numbers in their towns."

The detail of the present population by religions is—

Towns.	Hindu.	Sikh.	Jain.	Musalman.	Total.
Tanda and Dala	969	30	131	2,045	3,175
Urmur and Ayahpur	3,016	117	96	3,891	7,120
Total	3,985	147	227	5,936	10,295

There are 2,061 occupied houses, and 490 persons per 100 houses.

The principal landed proprietors are Patháns, of the Bakhtiár clan in Urmur, and of the Momand clan in Tánda. The vital statistics for the whole Municipality are—

Deaths.	1878.	1879.	1880.	1881.	1882.
Cholera	1	...	...	1	...
Small-pox	...	3	...	...	...
Fevers	467	440	320	352	165
Bowel Complaints	80	32	25	24	31
Other causes	126	106	88	160	73
Total deaths ...	683	581	433	37	269
Births	432	235	340	514	330

The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX. of the Census Report of 1881. The annual birth and death rates per mille of population since 1868 are given below, the basis of calculation being in every case the figures of the most recent census.

Year.	*Birth Rates.*			*Death Rates.*		
	Persons.	Males.	Females.	Persons.	Males.	Females.
1868 ...	...	...	...	...	...	...
1869 ...	...	...	...	36	33	35
1870 ...	...	...	...	39	35	34
1871 ...	54	48	60	22	22	21
1872 ...	33	17	15	38	38	39
1873 ...	26	14	12	40	39	41
1874 ...	40	21	19	27	28	26
1875 ...	46	24	22	85	79	61
1876 ...	29	16	13	78	79	77
1877 ...	26	19	17	32	31	33
1878 ...	31	17	14	43	40	45
1879 ...	16	8	8	41	41	42
1880 ...	25	14	11	30	30	31
1881 ...	36	18	18	38	30	47
Average ...	33	17	15	42	41	44

The actual number of births and deaths registered during the last five years is shown in Table No. XLIV.

Miáni.

Miáni, with 6,499 inhabitants, is a small town near the Biás, about 23 miles from Hoshiárpur and four from Tánda. Its population has decreased by 1,207 souls since 1868 for the same reasons as in Urmar and Tánda. The detail of its present population by religions is given in the margin.

Hindu.	Sikh.	Jain.	Musalman.	Total.
[illegible]	25	32	5,189	6,499

There are 1,038 occupied houses and 626 persons per 100 houses. The proprietors are a few families of Momand Patháns, but the greater part of the land of the township is cultivated by Ráin and Jat tenants with right of occupancy. A number of butchers reside here, and carry on a trade in cattle with the neighbouring riverain and *chhamb* villages. Other trade consists principally of wheat, sugar, and hides. The Municipality, constituted in 1874, consists of five members. Its income for the last five years (see also Table No. XLV.) was as follows :—

1878.	1879.	1880.	1881.	1882.
Rs.	Rs.	Rs.	Rs.	Rs.
1,404	1,496	1,318	1,512	1,310

The population as ascertained at the enumerations of 1868, 1875, and 1881 is shown in the margin.

Limits of enumeration.	Year of census.	Persons.	Males.	Females.
Whole town ...	1868 ...	7,706	4,018	3,688
	1881 ...	6,499	3,303	3,196
Municipal limits ...	1868 ...	7,706	...	...
	1875 ...	7,903	...	...
	1881 ...	6,499	...	...

Dasúah.

Dasúah, situated 25 miles north-west of Hoshiárpur on the road to the Naushera and Mirthal ferries on the Biás, is the head-quarters of a *tahsíl* and police sub-division. The town is built on a mound on the edge of a marsh, which has heretofore given the place an unenviable notoriety for unhealthiness; a great part of this marsh has lately been drained, and no doubt the general health of the town will be much improved: the drainage work has also had the effect of reclaiming a large area of good land. The population of Dasúah, with its suburb of Káithán, has decreased from 8,452 persons in 1,868 to 6,248 in 1881, in great measure owing to sickness, and to the emigration of some of the poorer inhabitants. (See remarks on Urmar and Tánda.) The landed proprietors are Musalmán Rajpúts, Ráins, and Patháns, and there are some well-to-do Hindu bankers, who have dealings with the surrounding villages.

Tradition says that Dasúah was founded 5,000 years ago, and was the capital of Rája Viráta mentioned in the Mahábhárat. The Hindus still call it *Virát ki nagri*; and this is one of the places about which there is a superstition against pronouncing its name before breakfast: thus a Hindu speaking of it early in the morning will generally call it *Virát ki nagri* instead

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Towns and Municipalities.

Dasúah.

of Dasúah. It was in the service of Rája Viráta that the five Pandus engaged during the thirteen years of their banishment and the supremacy of the Kúrus. There is an old fort to the north of the town; it was in great part demolished in 1848, but two of the towers still remain. It is mentioned in the "Aín Akbari," and was afterwards one of the strongholds of the Rámgarhiás. In A.D. 1817 it was annexed by Mahárája Ranjít Singh, who kept it for 14 years, and then bestowed it, with the surrounding villages, on Sháhzáda Tára Singh.

The Municipality, constituted in 1874, consists of five members. The income for the last five years (see also Table No. XLV.) was—

1878.	1879.	1880.	1881.	1882.
Rs.	Rs.	Rs.	Rs.	Rs.
1,919	2,197	1,881	2,149	2,212

The trade of the town is principally in grain and tobacco. Besides the *tahsíl* and *thána* buildings, there are a Government middle school, *sarai*, dispensary, and a very fine tank to the east of the town. There is also a police officer's rest-house.

The population as ascertained at the enumerations of 1868, 1875, and 1881 is shown below:—

Limits of enumeration.	Year of census.	Persons.	Males.	Females.
Whole town	1868	8,453	4,371	4,082
	1881	6,248	3,273	2,975
Municipal limits	1868	8,453	...	...
	1875	8,675	...	...
	1881	6,248	...	...

It is difficult to ascertain the precise limits within which the enumerations of 1868 and 1875 were taken; but the details in the margin, which give the population of suburbs, throw some light on the matter. The figures for the population within municipal limits, according to the census of 1868, are taken from the published tables of the census of 1875; but it was noted at the time that their accuracy was in many cases doubtful.

Town or suburb.	Population.	
	1868.	1881.
Dasuah town	4,860	3,827
Kaithan	3,593	2,421

Deaths.	1878.	1879.	1880.	1881.	1882.
Cholera	2	...	...	2	...
Small-pox	2	5	...	1	...
Fevers	280	229	202	153	87
Bowel Complaints	33	25	30	8	17
Other causes	123	87	103	102	81
Total deaths ...	440	346	335	266	185
Death rate per 1,000	70·42	55·38	53·61	42·57	29·61
Births	236	162	214	342	247
Birth rate per 1,000	37·77	25·93	34·25	54·74	39·53

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Dasúah.

The detail of the present population by religions is—

Hindu.	Sikh.	Jain.	Musalman.	Total.
1,819	48	19	4,367	6,248

The number of occupied houses is 1,033, and of persons per 100 houses 605.

Mukerián.

Mukerián, a Municipality constituted in 1874, is situated about 10 miles north of Dasúah, and 35 miles from Hoshiárpur. The roads to the Naushera and Mirthal ferries branch off from this place. The town, the greater part of which is built of burnt brick, is situated in the middle of a high level plain, and is the head-quarters of a police sub-division. Local tradition relates that it was founded by Chaudhri Dára Khan, an Awán, in A.D. 1754. It was afterwards enlarged and improved about 1768 by Sardár Jai Singh, Kanhya, who held possession of it, and whose influence was permanent in the Punjáb about 1774—1784. His daughter-in-law was Mái Sada Kaur, well known as an intriguing and ambitious woman. Ranjít Singh slew in battle Mái Sada Kaur's husband, Gurbakhsh Singh, son of Jai Singh, and married her daughter, Mahtáb Kaur. This union gave Ranjít Singh the co-operation of the Kanhya *Misl*, and enabled him to consolidate his power. About 1822 he quarrelled with his mother-in-law and threw her into prison. She was afterwards granted a small estate south of the Sutlej. Ranjít Singh is said to have acquired the neighbouring fort of Atalgarh in 1819. There is a fine tank near this fort called after Mái Sada Kaur. Mahtáb Kaur gave birth at Mukerián to Ranjít Singh's reputed son, Sher Singh, who afterwards became Mahárája.

The Municipality consists of five members, and its income for the last five years (see also Table No. XLV.) was :—

1878.	1879.	1880.	1881.	1882.
Rs.	Rs.	Rs.	Rs.	Rs.
1,639	2,194	3,942	2,185	2,550

The trade is principally in grain and cotton goods. Sardár Búr Singh, an Honorary Magistrate, resides here with his brothers, and has built a very fine tank and a large *sarai* with a room for Europeans, all of well-built masonry. Another *sarai* for travellers has been constructed by Tába Sháh, a resident banker. Sardár Búr Singh's house is an imposing looking building, and there are some good gardens near the town. Besides the police station, on which is a small rest-house for police officers, there is a Government middle school. The population of Mukerián with its suburb of Tikhowál was 5,678 in 1868 and only 4,116 in 1881. Here also sickness and emigration have caused a decrease. (See Urmur-Tánda, page 149.) The details of the population are given on the next page.

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Towns and Municipalities.
Mukerián.

Hindu.	Sikh.	Jain.	Musalman.	Others.	Total.
2,089	173	86	1,763	5	4,116

There are 830 occupied houses, and the number of persons per 100 houses is 496. The population as ascertained at the enumerations of 1868, 1875, and 1881 is shown below :—

Limits of enumeration.	Year of census.	Persons.	Males.	Females.
Whole town	1868	5,678	3,141	2,537
	1881	4,116	2,200	1,916
Municipal limits ...	1868	6,678	...	...
	1875	5,125	...	...
	1881	4,116	...	...

It is difficult to ascertain the precise limits within which the enumerations of 1868 and 1875 were taken; but the details in the margin, which give the population of suburbs, throw some light on the matter. The figures for the population within municipal limits, according to the census of 1868, are taken from the published tables of the census of 1875; but it was noted at the time that their accuracy was in many cases doubtful. The annual birth and death rates per mille of population since 1878 are given in the margin. Other vital statistics are not available.

Town or suburb.	Population.	
	1868.	1881.
Mukerian town	4,776	3,233
Tikhowal	902	883

Deaths.	1878.	1879.	1880.	1881.	1882.
Fevers	83	121	77	213	88
Bowel Complaints ...	8	15	6	5	22
Other causes	64	85	74	87	83
Total deaths ...	155	221	157	305	193
Death rate per 1,000 ...	37·65	53·69	38·14	74·10	46·89
Births	161	131	152	215	157
Birth rate per 1,000 ...	39·12	31·83	37·17	52·24	38·14

Anandpur.

Anandpur Mákhowál, usually called Anandpur, is situated on the left bank of the Sutlej in *talúka* Jandbari, and is the head-quarters of a police sub-division. It is in many respects the most interesting town in the district. Picturesquely situated near the foot of the hills, the celebrated peaks of Naina Devi rise over it at a distance of about eight miles. The town itself contains many Sikh shrines, and the residence of various members of the Sodhi family, one of the principal branches of which has its head-quarters here. It is also the head-quarters of the Nihang sect, which has separate quarters near the shrine of "Anandpur Sáhib." This sect is said to have been founded by Gurbaksh Singh six generations ago, in A.D. 1665. The town is said to have been founded by Guru Tegh Bahádar, whose nephew, Dhíp Chand, is the ancestor of

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Towns and Municipalities.

Anandpur.

the Sodhis of Anandpur. Tegh Bahádar, having left Bakála in the Amritsar district, came to these parts, and purchased land from the Rája of Biláspur, who then held *talúka* Jandbari. It is said that there was previously a village here called Makhowál when Tegh Bahádar settled, and that the town which sprang up round the residence of Guru Gobind Singh, son of Tegh Bahádar, was called Anandpur (the abode of bliss). The legendary account of the names given by the Sodhis is as follows: On the site of Anandpur there lived a cruel demon called Mákho, who had occupied the place for 700 years before Tegh Bahádar came. Tegh Bahádar determined to expel the demon, but the latter promised to depart of his own accord, only asking as a favour that his name might be associated with the name of the place where he had lived so long. The Guru replied that Sodhis would call the place Anandpur, but that hill men and others would call it Mákhowál. At Anandpur Guru Gobind Singh established a retreat, where he resorted during the troublous war that he carried on with his hill neighbours and the Mughal troops. After his contest with the Rája of Náhan, when he slew the young warrior, Hari Chand of Nálagarh, with his own hand, the Guru moved back on the Satlej and strengthened Anandpur. He formed an alliance with Bhím Chand of Biláspur, whom he assisted in defeating the Imperial troops. Aurangzeb then directed the Governors of Lahore and Sirhind to march against the Guru, and Govind Singh was surrounded at Anandpur. His followers, in this emergency, deserted him, and at last he found himself at the head of only forty devoted comrades. He then fled to Chamkaur, where he was again attacked, and losing his two eldest sons and almost all his remaining followers, he had again to take to flight. An account of the various sacred shrines in and near Anandpur has been given in Chapter III., page 48. The town contains many fine residences occupied by different branches of the Sodhi family. The public buildings consist of a police station, dispensary, and rest-house for civil officers.

The Municipality was constituted in 1874, and consists of five members. The municipal income during the last five years (see also table No. XLV.) was—

1878.	1879.	1880.	1881.	1882.
Rs.	Rs.	Rs.	Rs.	Rs.
2,051	1,945	2,248	2,385	2,189.

A great part of the trade of Jandbari centres in Anandpur, and consists of country produce. But Kíratpur, six miles distant, where no octroi is levied, is beginning to draw away some of its trade. The population as ascertained at the enumerations of 1868, 1875, and 1881 is shown in the margin.

Limits of enumeration.	Year of census.	Persons.	Males.	Females.
Whole town	1868 1881	6,869 5,878	3,576 3,216	3,293 2,662
Municipal limits	1868 1875 1881	6,887 6,405 5,878	... ...	... ...

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Anandpur.

The Deputy Commissioner wrote as follows in the district report on the census of 1881 regarding the decrease of population:—

"In Anandpur the falling off of population is due to the gradual decadence of the Sodhi family. The large life-pensions enjoyed by the heads of the various families of this once famous house, since the time of the British annexation, have gradually fallen in; and while the members of the Sodhi family themselves have not decreased, but rather increased, they are unable, on their present reduced means, to keep up the same number of servants and retainers as formerly were attached to their households, nor does their ordinary expenditure afford the same means of livelihood to the tradesmen of the town. Hereditary syphilis is also very prevalent in the town."

The annual birth and death rates per mille of population since 1878 are given below:—

Deaths.	1878.	1879.	1880.	1881.	1882.
Small-pox	..	2	1	...	
Fevers	76	127	85	83	28
Bowel Complaints	42	64	54	34	32
Other causes	77	78	91	73	53
Total deaths ...	195	271	231	190	113
Death rate per 1,000	33·17	46·10	39·30	[illegible]	[illegible]
Births	167	104	111	214	128
Birth rate per 1,000	28·41	17·69	18·89	36·41	21·78

The detail of the present population by religions is—

Hindu.	Sikh.	Musalman.	Total.
3,589	1,381	928	[illegible]

There are 1,378 occupied houses, and the number of persons per 100 houses is 427.

Una.

Una, situated in the Jaswán Dún, 25 miles distant from Hoshiárpur, is the head-quarters of a *tahsíl* and of a police sub-division. The population of the town in 1881 was 4,389, being an increase of only 10 on that of 1868. It owes its chief importance to being the residence of a branch of the Bedi family (see "Leading Families," page 75), and was founded by Bába Kála Dhárí, the ancestor of the present Bedi, and further enlarged by Bedi Sáhib Singh. The only private buildings of any importance are the residence of Bedi Sujan Singh, and the mausoleum of Bedi Sáhib Singh, situated on a high terrace overlooking the valley. The *tahsíl* and *thána* buildings were also once the property of former Bedis. There are also a *sarái*, rest-house for civil officers, and dispensary. There is no trade of any importance. The town is built on the site of a hill near the Sohán; there is one main street of shops, mostly built of masonry; most of the remaining houses are of mud. A fine flight of stone steps leads down from the town to a stream on the east. The Municipality was constituted in 1874 and consists of four members.

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Towns and Municipalities.

Una.

The income for the last five years (see also Table No. XLV.) was:—

1878.	1879.	1880.	1881.	1882.
Rs.	Rs.	Rs.	Rs.	Rs.
1,493	1,461	1,994	2,001	1,828

The detail of the present population is as follows:

Hindu.	Sikh.	Jain.	Musalman.	Total.
3,122	812	20	435	4,389

The number of occupied houses is 969, and of persons for 100 houses, 453.

The population as ascertained at the enumerations of 1868, 1875, and 1881 is shown below:—

Limits of enumeration.	Years of census.	Persons.	Males.	Females.
Whole town	1868 1881	4,379 4,389	2,336 2,325	2,043 2,064
Municipal limits	1868 1875 1881	4,379 4,908 4,389	... ...	... ...

The annual birth and death rates per mille of population since 1878 are given below:—

Deaths.	1878.	1879.	1880.	1881.	1882.
Cholera	...	9	...	...	...
Small-pox	...	2	...	...	...
Fevers	52	58	41	50	32
Bowel Complaints	8	10	11	14	18
Other causes	25	35	55	65	49
Total deaths ...	85	114	107	129	99
Death-rate per 1,000	19·37	25·97	24·38	29·39	22·56
Births	92	70	86	170	111
Birth-rate per 1,000	20·96	15·95	19·59	38·73	25·29

Garhshankar.

Garhshankar, situated on the Hoshiárpur and Rupar road, 26 miles distant from Hoshiárpur, is the head-quarters of a tahsil and police sub-division. The town is built on a mound in the midst of a plain, and the houses, many of which are of masonry, are huddled together on this mound without much regard to symmetry or order. If tradition is to be believed, the town has a very ancient history. Before the first Muhammadan invasion, Rája Shankar Dás is said to have built a fort on the site of the present town; this fort was taken by Sultán Mahmúd Ghaznavi, and subsequently given by the Emperor Shahábud Din Ghauri to Hawaha and Khachwáha, sons of Rája Mán Singh of the Jaipur State. The Mahtons, who appear to have been the original inhabitants, were overpowered and driven out by the Rájpúts in A.D. 1175. The descendants of these Mahtons are to be found in the neigh-

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Garhshankar.

bouring villages of Binjon, Ajnoha, and Panjáwar, and till lately they abstained from drinking the water of Garhshankar. The Rájpúts of Garhshankar appear to have kept up petty feuds with their neighbours, especially with the men of Jaijon, a town at the foot of the hills, 10 miles off. The best remembered chieftain of these Rájpúts is Rái Rúp Chand, of whom the present inhabitants are descendants. He had four sons, each of whom has given a name to one of the four sub-divisions of the township. Rái Rúp Chand was converted to Islám in the time of Muhammad Jaláludín Akbar and named Shekh Ahád. The Káli mosque and adjacent well, and an old bridge whose arches are nearly silted up by the general rise of the surrounding country,. are architectural remains of the ancient Muhammadan time.

The Municipal Committee consists of six members, and having been formed only towards the end of 1882, statistics of income are not available. There is a good deal of trade in sugar and tobacco ; the latter, produced in large quantities in Garhshankar and the neighbouring villages, is celebrated for its excellent quality.

The public buildings consist of a *tahsíl* and *thána*, on the top of which is a small rest-house for police officers. There are also a Government middle school and a dispensary. The population as ascertained at the enumerations of 1868, 1875, and 1881 is shown below :—

Limits of enumeration.	Year of census.	Persons.	Males.	Females.
Whole town ...	1868	5,660	2,923	2,737
	1881	5,275	2,877	[illegible]

The constitution of the population by religions is as follows:—

Hindu.	Sikh.	Musalman.	Total.
2,032	86	3,157	5,275

There are 672 occupied houses, which are so crowded as to give a figure of 785 persons to every 100 houses. Complete vital statistics for the town, which was only constituted as a Municipality in 1882, are not available. The statistics of deaths are—

Deaths.	1878.	1879.	1880.	1881.	1882.
Cholera ...	...	2	...	...	...
Small-pox ...	...	29	...	...	...
Fevers ...	548	158	111	121	[illegible]
Bowel Complaints ...	23	18	38	[illegible]	3
Other causes ...	39	17	20	6	[illegible]
Total deaths ...	610	224	169	180	111
*Death rate per 1,000 ...	115·63	42·46	32·04	35·83	[illegible]

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Jaijon.

The fever epidemic of 1878 was specially virulent in Garhshankar, and very few old men are said to have survived it.

Jaijon is a town on the outer edge of the Siwáliks, ten miles north of Garhshankar. It contains 2,644 inhabitants, and though now of small importance, was in early days the seat of the Jaswál Rájas. Rája Rám Singh first took up his residence here; and the fort which commanded the pass in the hills is said to have been constructed in A.D. 1701, and to have been taken by Ranjít Singh in 1815. It was dismantled at annexation by the British Government. The ruins of the palaces of the Jaswál Rájas are still visible above the town. The place used to be, till lately, an emporium of trade, second only to Hosihárpur; and even now a good deal of cloth, both country and English, passes through towards the hills; the produce of the hills, such as rice, turmeric, &c., passing down the plains. The town is called "Phallewáli" before breakfast.

STATISTICAL TABLES

APPENDED TO THE

GAZETTEER

OF THE

HOSHIÁRPUR DISTRICT.

(INDEX ON REVERSE).

"ARYA PRESS," LAHORE.

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Table No. II, showing DEVELOPMENT.

1	2	3	4	5	6	7
DETAILS.	1853-54.	1858-59.	1863-64.	1868-69.	1873-74.	1878-79.
Population ..	..	..	..	937,699	..	961,381
Cultivated acres ..	..	..	..	751,707	768,064	782,983
Irrigated acres ..	..	..	..	17,836	18,746	20,548
Ditto (from Government works) ..	..	..	..	..	..	..
Assessed Land Revenue, rupees ..	..	..	..	13,70,680	13,74,129	13,59,602
Revenue from land, rupees ..	..	..	..	12,57,643	12,88,953	12,87,139
Gross revenue, rupees ..	..	..	..	14,41,747	15,65,531	15,85,878
Number of kine ..	..	..	..	310,077	285,731	334,099
" sheep and goats ..	..	..	..	132,444	118,420	108,953
" camels ..	..	..	..	823	607	530
Miles of metalled roads ..	..	..	..	607 (metalled and unmetalled together)	7	16
" unmetalled roads ..	..	..	..		650	697
" Railways ..	..	..	..	..	..	..
Police staff ..	..	..	410	532	499	507
Prisoners convicted ..	1,261*	2,206	1,301	3,370	3,049	1,692
Civil suits,—number ..	3,423	2,340	6,090	15,747	17,162	18,308
" —value in rupees ..	2,09,787	2,61,782	3,01,468	5,47,904	9,16,210	8,18,010
Municipalities,—number ..	..	..	..	..	8	9
" —income in rupees ..	..	..	..	24,095	31,081	47,648
Dispensaries,—number of ..	..	..	..	2	3	6
" —patients ..	..	..	..	11,130	19,933	40,434
Schools,—number of ..	..	..	118	116	87	95
" —scholars ..	..	..	3,572	5,044	5,048	4,539

NOTE.—These figures are taken from Tables Nos. I, III, VIII, XI, XV, XXI, XLI, XLV, L, LIX, and LXI, of the Administration Report.

Table No. III, showing RAINFALL.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
	ANNUAL RAINFALL IN TENTHS OF AN INCH.																	
Rain-gauge station.	1866-67.	1867-68.	1868-69.	1869-70.	1870-71.	1871-72.	1872-73.	1873-74.	1874-75.	1875-76.	1876-77.	1877-78.	1878-79.	1879-80.	1880-81.	1881-82.	1882-83.	Average.
Hoshiarpur ..	329	358	276	281	368	326	417	326	329	460	409	438	447	258	414	..	..	360
Dasuya ..	297	258	270	283	350	280	334	346	360	597	488	331	301	257	474	..	..	349
Garhshankar ..	247	352	223	286	374	240	502	313	268	485	340	327	387	261	343	..	..	331
Una ..	278	458	256	313	344	426	444	327	318	313	454	354	444	318	332	..	..	360

NOTE.—These figures are taken from the weekly rainfall statements published in the *Punjab Gazette*.

Table No. IIIA, showing RAINFALL at head-quarters.

1	2	3	1	2	3
	ANNUAL AVERAGES.			ANNUAL AVERAGES.	
MONTHS.	No. of rainy days in each month—1867 to 1876.	Rainfall in tenths of an inch in each month—1867 to 1881.	MONTHS.	No. of rainy days in each month—1867 to 1876.	Rainfall in tenths of an inch in each month—1867 to 1881.
January ..	2	11	September ..	5	51
February ..	3	18	October ..	1	2
March ..	3	17	November ..	..	1
April ..	2	8	December ..	1	10
May ..	2	11	1st October to 1st January ..	2	14
June ..	5	38	1st January to 1st April ..	9	46
July ..	11	102	1st April to 1st October ..	34	299
August ..	9	90	Whole year ..	45	359

NOTE.—These figures are taken from Table No. XXIV of the Revenue Report, and from page 34 of the Famine Report.

Table No. IIIB, showing RAINFALL at Tahsil Stations.

1	2	3	4	5
	AVERAGE FALL IN TENTHS OF AN INCH, FROM 1873-74 TO 1877-78.			
TAHSIL STATIONS.	1st October to 1st January.	1st January to 1st April.	1st April to 1st October.	Whole year.
Hoshiarpur ..				
Dasuya ..	9	55	364	428
Una ..	48	95	279	422
Garhshankar ..	15	53	332	400

NOTE.—These figures are taken from pages 36, 37 of the Famine Report.

Table No. V, showing the DISTRIBUTION of POPULATION.

1	2	3	4	5	6
	District.	Tahsil. Hoshiarpur.	Tahsil. Dasuya.	Tahsil. Una.	Tahsil. Garhshankar.
Total square miles ..	2,180	478	384	867	451
Cultivated square miles ..	1,224	272	337	292	323
Culturable square miles ..	143	16	71	39	17
Square miles under crops (average 1877 to 1881)	1,226	269	333	266	358
Total population ..	901,381	239,486	218,644	208,086	235,165
Urban population ..	73,973	31,273	27,158	10,267	5,275
Rural population ..	827,408	208,213	191,486	197,819	229,890
Total population per square mile ..	413	501	570	240	521
Rural population per square mile ..	380	436	499	228	510
Towns & villages. Over 10,000 souls ..	1	1	..	..	..
5,000 to 10,000 ..	6	1	3	1	1
3,000 to 5,000 ..	7	3	3	1	..
2,000 to 3,000 ..	20	7	1	5	7
1,000 to 2,000 ..	142	31	31	36	44
500 to 1,000 ..	375	109	74	93	99
Under 500 ..	1,542	331	498	386	327
Total ..	2,093	483	610	522	478
Occupied houses — Towns ..	13,244	5,263	4,962	2,347	672
Occupied houses — Villages ..	142,852	36,459	35,963	41,121	29,309
Unoccupied houses — Towns ..	7,618	3,185	2,988	1,115	330
Unoccupied houses — Villages ..	38,957	9,158	12,208	7,392	10,199
Resident families — Towns ..	18,206	7,980	6,324	2,606	1,296
Resident families — Villages ..	186,979	50,006	42,715	44,564	49,694

NOTE.—These figures are taken from Tables Nos. I and XVIII of the Census of 1881, except the cultivated, culturable and crop areas, which are taken from Tables Nos. I and XLIV of the Administration Report.

Table No. VI, showing MIGRATION.

1	2	3	4	5	6	7	8	9
			Males per 1,000 of both sexes.		Distribution of Immigrants by Tahsils.			
Districts.	Immigrants.	Emigrants.	Immigrants.	Emigrants.	Hoshiarpur.	Dasuya.	Una.	Garhshankar.
Ambala ..	3,903	5,576	340	554	207	91	1,654	1,951
Ludhiana ..	2,276	6,051	286	515	469	118	204	1,485
Simla ..	2,509	1,273	327	872	19	8	2,450	32
Jalandhar ..	21,590	41,058	243	310	7,600	2,684	625	10,680
Kangra ..	10,560	11,711	232	495	636	3,223	6,239	462
Amritsar ..	1,844	5,035	482	530	596	962	113	173
Gurdaspur ..	7,426	9,766	390	324	898	6,206	149	173
Lahore ..	449	3,108	566	695	186	232	44	37
Ferozepore ..	329	7,265	684	587	95	90	35	109
Rawalpindi ..	54	1,408	611	894	29	9	8	3
Native States ..	6,182	21,256	295	410	2,213	2,444	127	1,393
N. W. P. and Oudh ..	1,193	..	730	..	588	167	357	81

Note.—These figures are taken from Table No. XI of the Census Report of 1881.

Table No. VII, showing RELIGION and SEX.

1	2	3	4	5	6	7	8	9
	District.			Tahsils.				
	Persons.	Males.	Females.	Hoshiarpur.	Dasuya.	Una.	Garhshankar.	Villages.
Persons ..	901,381	..	..	239,486	218,644	208,086	235,165	827,403
Males ..	..	481,526	..	127,101	117,947	109,203	127,275	442,162
Females ..	..	..	419,855	112,385	100,697	98,883	107,890	385,246
Hindus ..	550,185	293,470	256,715	117,831	105,057	174,318	152,979	518,021
Sikhs ..	59,784	33,854	25,930	16,199	9,142	9,897	24,546	56,266
Jains ..	1,119	606	513	454	390	25	250	289
Buddhists ..	..	..	..	..	..	..	..	..
Zoroastrians ..	2	2	..	2	..	..	..	..
Musalmans ..	290,193	153,536	136,657	104,941	104,026	23,845	57,881	254,796
Christians ..	98	58	40	59	29	1	9	36
Others and unspecified ..	..	..	..	..	..	..	..	..
European & Eurasian Christians	33	17	16	31	1	1	..	..
Sunnis ..	286,438	151,507	134,931	104,764	103,451	22,912	55,311	251,362
Shiahs ..	903	498	405	67	575	11	250	523
Wahabis ..	10	4	6	10	..	..	..	..

Note.—These figures are taken from Tables Nos. III, IIIA, IIIB of the Census of 1881.

Table No. VIII, showing LANGUAGES.

1	2	3	4	5	6
		Distribution by Tahsils.			
Language.	District.	Hoshiarpur.	Dasuya.	Una.	Garhshankar.
Hindustani ..	1,155	614	125	327	89
Panjabi ..	899,997	238,777	218,403	207,754	235,063
Pahari ..	164	47	112	..	5
Kashmiri ..	12	4	3	..	5
Nepalese ..	1	1	..	..	..
Persian ..	8	4	..	3	1
English ..	35	33	1	1	..

Note.—These figures are taken from Table No. IX of the Census Report for 1881.

Table No. IX, showing MAJOR CASTES and TRIBES.

1	2	3	4	5	6	7	8	9	10
		TOTAL NUMBERS.			MALES, BY RELIGION.				
Serial No. in Census Table No. VIIIA.	Caste or tribe.	Persons.	Males.	Females.	Hindu.	Sikh.	Jain.	Musalman.	Proportion per mille of population.
	Total population ..	901,381	481,526	419,855	293,470	33,854	606	153,536	1,000
6	Pathan ..	7,514	3,876	3,638	..	..	..	3,876	8
1	Jat ..	145,743	81,323	64,420	47,869	17,203	..	16,240	162
2	Rajput ..	101,384	54,336	47,048	28,811	1,441	..	24,070	112
12	Awan ..	9,771	4,912	4,859	..	..	..	4,912	11
46	Dogar ..	4,073	2,224	1,849	..	..	..	2,224	5
8	Gujar ..	68,302	36,153	32,149	12,181	342	..	23,628	76
31	Saini ..	43,790	23,263	20,528	19,900	3,363	..	..	49
7	Arain ..	38,801	20,450	18,351	..	..	..	20,450	43
29	Ghirat ..	41,793	21,414	20,379	20,950	464	..	..	46
17	Shekh ..	6,839	3,543	3,296	..	..	..	3,538	8
3	Brahman ..	77,412	41,103	36,309	41,023	80	..	..	86
35	Faqirs ..	8,687	4,747	3,940	151	5	..	4,587	10
48	Bharai ..	5,270	2,836	2,434	..	..	..	2,836	6
21	Nai ..	12,148	6,685	5,463	4,381	84	..	2,220	13
25	Mirasi ..	4,955	2,583	2,372	3	..	..	2,580	5
16	Khatri ..	19,780	11,149	8,631	10,759	377	..	13	22
4	Chuhra ..	17,287	9,322	7,965	9,128	177	..	17	19
5	Chamar ..	100,207	52,353	47,854	47,895	4,458	..	..	111
19	Mochi ..	14,726	7,836	6,890	..	..	..	7,836	16
9	Julaha ..	20,841	11,115	9,726	2,237	661	..	8,217	23
15	Jhinwar ..	22,168	11,443	10,725	7,687	299	..	3,457	25
22	Lohar ..	15,033	7,889	7,144	5,920	699	..	1,270	17
11	Tarkhan ..	28,033	14,690	13,343	11,585	1,987	..	1,118	31
13	Kumhar ..	10,661	5,482	5,179	3,156	51	..	2,275	12
36	Chhimba ..	7,662	4,024	3,638	2,852	203	..	969	9
28	Teli ..	10,758	5,771	4,987	..	..	..	5,771	12
30	Sunar ..	6,689	3,674	3,015	3,368	204	..	102	7
97	Sarera ..	4,520	2,356	2,164	2,102	248	..	6	5

NOTE.—These figures are taken from Table No. VIIIA of the Census of 1881.

Table No. IXA, showing MINOR CASTES and TRIBES.

1	2	3	4	5	1	2	3	4	5
Serial No. in Census Table No. VIIIA.	Caste or tribe.	Persons.	Males.	Females.	Serial No. in Census Table No. VIIIA.	Caste or tribe.	Persons.	Males.	Females.
14	Banya ..	1,591	865	726	61	Darzi ..	1,551	808	743
20	Kanet ..	1,639	887	752	62	Bhat ..	1,355	664	691
24	Saiyad ..	4,060	2,154	1,906	67	Lilari ..	607	324	283
37	Mughal ..	1,400	729	671	75	Sud ..	1,602	830	772
38	Qassab ..	2,077	1,035	1,042	80	Rawal ..	2,781	1,142	1,639
41	Dumna ..	3,529	1,812	1,717	84	Udasi ..	800	649	151
42	Mallah ..	1,399	839	560	87	Khatik ..	570	315	255
44	Khojah ..	922	441	481	88	Bhabra ..	1,119	606	513
49	Barwala ..	1,740	927	813	93	Raj ..	1,146	530	616
52	Labana ..	3,736	2,003	1,733	95	Sannyasi ..	556	362	194
53	Bairagi ..	778	512	266	120	Beldar ..	515	262	253
56	Kalal ..	2,695	1,412	1,283	134	Daoli ..	797	555	242

NOTE.—These figures are taken from Table No. VIIIA of the Census of 1881.

Table No. XVII, showing GOVERNMENT LANDS.

1	2	3	4	5	6	7	8	9
			Acres held under cultivating leases.		*Remaining acres.*			
	No. of estates.	Total acres.	Cultivated.	Uncultivated.	Under Forest Department.	Under other Departments.	Under Deputy Commissioner.	Average yearly income, 1877-78 to 1881-82.
Whole District ..	9	12,071	518	..	688	..	10,865	4,351
Tahsil Hoshiarpur ..	3	290	67	..	..	..	223	..
" Dasuya ..	2	11,208	337	..	341	..	10,530	..
" Una ..	2	458	98	..	347	..	13	..
" Garhshankar ..	2	115	16	..	..	..	99	..

NOTE.—These figures are taken from Table No. IX of the Revenue Report of 1881-82.

Table No. XVIII, showing FORESTS.

1	2	3	4	1	2	3	4
	Area in square miles.				*Area in square miles.*		
Name of Forest.	Reserved.	Protected.	Unreserved.	Name of Forest.	Reserved.	Protected.	Unreserved.
Panjal ..	3	..	..	Karnpur ..	6	..	..
Bahipur ..	7	..	..	Bindraban ..	4	..	..
Garni ..	5	..	..	Various ..	..	..	66

NOTE.—These figures are taken from Table No. XLIX of the Forest Report for 1881-82.

Table No. XIX, showing LAND ACQUIRED by GOVERNMENT.

Purpose for which acquired.	Acres acquired.	Compensation paid, in rupees.	Reduction of revenue, in rupees.
Roads ..	706	8,075	1,008
Canals ..	..	..	..
State Railways ..	..	..	..
Guaranteed Railways ..	..	..	..
Miscellaneous ..	2,252	13,588	4,003
Total ..	2,958	21,663	5,011

NOTE.—These figures are taken from Table No. XI of the Revenue Report.

Table No. XX, showing ACRES UNDER CROPS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
YEARS.	Total.	Rice.	Wheat.	Jawar.	Bajra.	Makai.	Jau.	Gram.	Moth.	Poppy.	Tobacco.	Cotton.	Indigo.	Sugarcane.	Vegetables.
1873-74 ..	910,863	75,666	218,579	39,318	16,591	135,713	51,907	62,258	32,844	174	3,460	25,654	820	38,557	3,5
1874-75 ..	932,884	76,149	311,794	67,893	22,516	86,546	42,804	68,673	37,334	106	4,850	29,908	568	42,712	3,5
1875-76 ..	808,904	22,694	321,898	57,016	9,214	133,718	27,908	40,980	28,066	128	4,508	22,974	467	42,536	3,4
1876-77 ..	732,116	28,886	343,803	46,760	7,393	165,651	21,602	46,824	36,849	165	3,782	24,420	1,182	42,016	3,5
1877-78 ..	709,664	23,695	325,698	35,808	5,929	94,983	28,957	41,970	14,629	87	4,806	22,892	2,724	37,925	2,8
1878-79 ..	743,216	24,785	335,660	38,808	6,542	163,969	30,560	24,034	21,987	158	5,277	28,947	2,753	44,486	3,0
1879-80 ..	783,123	24,220	307,089	31,075	6,220	111,531	4,345	37,900	25,110	120	4,812	27,703	2,625	39,582	2,7
1880-81 ..	760,601	32,772	331,756	28,922	14,169	100,517	31,052	21,281	22,202	109	4,451	30,622	883	35,037	2,4
1881-82 ..	858,996	20,448	352,140	30,238	9,590	135,228	33,946	48,138	65,976	181	4,734	26,299	729	41,183	4,0
NAME OF TAHSIL.	TAHSIL AVERAGES FOR THE FIVE YEARS, FROM 1877-78 TO 1881-82.														
Hoshiarpur ..	172,497	1,108	92,124	8,517	996	20,686	6,229	6,995	8,274	66	714	4,302	768	10,680	1,
Dasuya ..	212,059	16,031	107,779	6,424	544	17,281	13,639	4,187	14,075	35	661	4,698	297	9,141	[illegible]
Una ..	170,810	6,003	66,500	6,718	1,333	37,781	4,433	8,530	5,603	5	956	9,194	801	5,614	
Garhshankar ..	239,034	3,844	76,072	17,241	5,621	33,488	8,782	16,164	9,443	34	2,527	7,103	458	14,959	1,
TOTAL ..	784,500	26,972	342,474	40,000	8,494	109,236	33,092	35,905	31,395	141	4,848	25,293	1,833	39,764	3,

NOTE.—These figures are taken from Table No. XLIV of the Administration Report.

Table No. XXI, showing RENT RATES and AVERAGE YIELD.

1			2			3
Nature of crop.			Rent per acre of land suited for the various crops, as it stood in 1881-82.			Average produce per acre as estimated in 1881-82.
			Rs.	A.	P.	lbs.
Rice ..		Maximum ..	24	0	0	840
		Minimum ..	0	15	9	
Indigo ..		Maximum ..	30	0	0	47
		Minimum ..	4	0	0	
Cotton ..		Maximum ..	25	0	0	293
		Minimum ..	1	0	0	
Sugar ..		Maximum ..	80	0	0	800
		Minimum ..	3	0	0	
Opium ..		Maximum ..	34	0	0	18
		Minimum ..	5	0	0	
Tobacco ..		Maximum ..	50	0	0	1,361
		Minimum ..	4	0	0	
Wheat ..	Irrigated ..	Maximum ..	44	0	0	800
		Minimum ..	2	6	0	
	Unirrigated ..	Maximum ..	39	5	4	
		Minimum ..	0	10	8	
Inferior grains ..	Irrigated ..	Maximum ..	33	8	0	400
		Minimum ..	1	3	0	
	Unirrigated ..	Maximum ..	43	8	0	
		Minimum ..	0	15	9	
Oil seeds ..	Irrigated ..	Maximum ..	31	9	0	220
		Minimum ..	2	8	0	
	Unirrigated ..	Maximum ..	22	0	0	
		Minimum ..	1	14	0	
Fibres ..	Irrigated ..	Maximum ..	22	2	0	307
		Minimum ..	2	0	9	
	Unirrigated ..	Maximum ..	22	0	0	
		Minimum ..	2	0	0	
Gram ..		..	..	..	..	..
Barley ..		..	..	..	..	..
Bajra ..		..	..	..	..	..
Jawar ..		..	..	..	..	..
Vegetables ..		..	..	..	..	..
Tea ..		..	..	..	..	..

NOTE.—These figures are taken from Table No. XLVI of the Administration Report.

Table No. XXII, showing NUMBER of STOCK.

1	2	3	4	5	6	7	8
KIND OF STOCK.	WHOLE DISTRICT FOR THE YEARS			TAHSILS FOR THE YEAR 1878-79.			
	1868-69.	1873-74.	1878-79.	Hoshiarpur.	Dasuya.	Una.	Garhshankar.
Cows and bullocks	310,077	285,731	334,099	56,512	93,682	75,400	108,496
Horses	5,120	4,200	4,336	1,075	982	1,182	1,197
Ponies	3,002	1,554	3,534	1,900	1,075	230	329
Donkeys	7,150	9,425	6,256	2,312	1,923	765	1,255
Sheep and goats	132,444	118,420	108,955	[illegible]	21,058	45,604	18,089
Pigs	37	..	100	..	100	..	..
Camels	833	607	530	189	46	180	115
Carts	9,037	7,583	2,555	1,175	1,099	155	126
Ploughs	107,200	109,067	112,836	25,635	26,645	18,265	42,290
Boats	77	62	71	..	37	34	..

NOTE.—These figures are taken from Table No. XLV of the Administration Report.

Table No. XVI, showing TENURES not held direct from Government as they stood in

1	2	3	4	5	6	7	8	9	10	11
	District Hoshiarpur.		*Tahsil Hoshiarpur.*		*Tahsil Dasuya.*		*Tahsil Una.*		*Tahsil Garhshankar.*	
NATURE OF TENURE.	No. of holdings.	Acres of land held.	No. of holdings.	Acres of land held.	No. of holdings.	Acres of land held.	No. of holdings.	Acres of land held.	No. of holdings.	Acres of land held.
A.—TENANTS WITH RIGHT OF OCCUPANCY.										
I. *Paying rent in cash.* (a) Paying the amount of Government revenue only to the proprietors	10,823	32,703	4,016	9,297	1,751	4,457	2,283	7,567	2,824	11,412
(b) Paying such amount, plus a cash Malikanah	32,001	68,551	5,385	14,159	9,363	27,925	14,545	28,085	2,709	8,361
(c) Paying at stated cash rates per acre	6,401	5,973	373	601	636	1,963	5,210	2,501	184	908
(d) Paying lump sums (cash) for their holdings	8,519	25,131	717	1,522	2,694	7,025	3,991	11,793	1,117	4,811
Total paying rent in cash	57,744	132,358	10,491	25,579	14,444	41,368	25,978	53,919	6,831	25,492
II. *Paying rent in kind.* (a) Paying a stated share of the produce in kind. (1) Paying ½ produce and more	4,801	13,198	918	1,844	690	2,575	2,350	5,852	834	2,027
(2) ⅓ produce and less than ½ produce	7,122	22,298	164	489	2,154	5,312	4,510	15,029	283	966
(3) ¼ " " ⅓ "	23	151	..	..	22	151	..	..	..	..
(4) ⅕ " " ¼ "	4	28	..	..	4	28	..	..	..	..
(b) Paying a stated share of the produce, plus a cash contribution. (1) Share of produce ½ and more	151	637	151	637	..	..	3	31	..	58
(2) " less than ½	3	31	..	..	2	9	1	2	15	..
(c) Paying a fixed quantity of grain for their holdings, with or without a further cash contribution.	18	64	..	..	..	..	..	..	..	..
Total paying rent in kind	12,121	36,407	1,233	2,970	2,881	8,075	6,870	21,414	1,137	8,848
GRAND TOTAL of Tenants with rights of occupancy	69,865	168,765	11,724	28,549	17,325	49,443	32,848	81,338	7,968	29,440
B.—TENANTS HOLDING CONDITIONALLY.										
I. For life	6	10	..	..	2	2	4	8	..	..
II. For period on lease (a) Written	2,592	6,626	..	..	985	1,085	581	1,406	1,126	3,235
(b) Not written	4,862	8,455	..	..	1,700	2,146	74	122	3,058	6,187
III. Subject to village service and payment of rent	48	320	..	..	16	8	..	..	32	312
C.—TENANTS-AT-WILL.										
I. Paying in cash	47,730	66,173	19,006	25,762	15,963	28,770	7,870	9,986	4,891	8,656
II. Paying in kind. (a) ½ produce and more	85,279	51,894	8,368	12,793	13,404	16,548	14,565	17,449	1,445	3,111
(b) Less than ½ produce	8,881	12,330	379	405	3,080	3,886	5,116	7,705	812	834
D.—PARTIES HOLDING AND CULTIVATING SERVICE-GRANTS FROM PROPRIETORS FREE OF ALL REVENUE.										
I. Sankalap or Dharmarth	9,821	1,759	741	486	761	553	528	998	758	427
II. Conditional on service	1,878	1,696	1,176	353	324	220	132	161	916	457
GRAND TOTAL OF TENURES	177,092	332,628	41,891	66,853	53,500	98,561	61,707	118,456	19,874	34,858

NOTE.—These figures are taken from Table No. XXXIV of the Revenue Report.

Table No. XV, showing TENURES held direct from Government as they stood in 1878-79.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
	WHOLE DISTRICT.				TAHSIL HOSHIARPUR.				TAHSIL DASUYA.				TAHSIL UNA.				TAHSIL GARHSHANKAR.			
NATURE OF TENURE.	No. of estates.	No. of villages.	No. of holders or shareholders.	Gross area in acres.	No. of estates.	No. of villages.	No. of holders or shareholders.	Gross area in acres.	No. of estates.	No. of villages.	No. of holders or shareholders.	Gross area in acres.	No. of estates.	No. of villages.	No. of holders or shareholders.	Gross area in acres.	No. of estates.	No. of villages.	No. of holders or shareholders.	Gross area in acres.
A.—ESTATES NOT BEING VILLAGE COMMUNITIES, AND PAYING IN COMMON (ZAMINDARI).																				
III.—Paying 1,000 to 5,000 revenue. (a) Held by individuals under the law of primogeniture.	1	1	1	1,880	..	..	..	..	..	..	..	..	..	..	..	..	1	1	1	1,880
(b). Held by individuals or families under the ordinary law.	7	7	1	3,969	..	..	..	..	7	7	1	3,969	..	..	..	..	..	..	..	..
IV.—Paying 1,000 rupees revenue and under. (a). As above ..	6	6	6	1,665	..	..	..	..	..	..	..	..	6	6	6	1,665	..	..	..	..
(b). As above ..	52	52	52	22,661	5	5	5	806	8	8	8	1,744	28	28	28	12,490	11	11	11	7,621
PROPRIETARY CULTIVATING VILLAGE COMMUNITIES.																				
B.—Zamindari .. Paying the revenue and holding the land in common..	165	157	1,970	98,440	24	21	245	9,541	53	53	349	18,121	66	66	840	50,426	22	17	536	15,352
C.—Pattidari .. The land and revenue being divided upon ancestral or customary shares, subject to succession by the law of inheritance.	91	90	9,942	79,488	21	20	1,503	17,823	18	18	4,213	19,068	31	31	815	16,463	21	21	3,411	26,134
D.—Bhayachara .. In which possession is the measure of right in all lands	432	413	22,539	2,50,632	17	14	879	12,763	6	6	212	1,835	20	20	912	16,610	389	373	20,536	219,424
E.—Mixed or imperfect pattidari or bhayachara In which the lands are held partly in severalty and partly in common, the measure of right in common land being the amount of the share or the extent of land held in severalty.	1,402	1,354	75,607	9,15,278	429	399	22,754	259,068	544	533	25,462	258,384	378	378	22,115	353,565	51	44	5,276	49,261
F.—Grantees of Government not falling under any previous class, and paying revenue direct to Government in the position of :—																				
II.—Lessees	1	1	1	1,936	..	..	..	..	1	1	1	1,936	..	..	..	..	..	..	..	..
I.—Government waste, reserved or unassigned ..	2	..	..	8,157	..	..	..	..	2	..	..	8,157	..	..	..	..	..	..	..	..
TOTAL ..	2,159	2,081	110,119	13,79,106	496	459	25,386	300,001	639	626	30,246	308,214	529	529	24,716	451,219	495	467	29,771	319,672

NOTE.—These figures are taken from Table No. XXXIII ...

Table No. XL, showing CRIMINAL TRIALS.

1		2	3	4	5	6
DETAILS.		1878.	1879.	1880.	1881.	1882.
Persons tried.	Brought to trial	5,870	6,247	7,725	8,399	7,947
	Discharged	3,399	4,042	5,555	6,221	6,435
	Acquitted	235	215	68	179	196
	Convicted	1,692	1,964	1,904	1,815	1,379
	Committed or referred	13	5	25	13	25
Cases disposed of.	Summons cases (regular)	..	..	..	2,556	2,569
	" (summary)	..	..	..	1	9
	Warrant cases (regular)	..	..	..	1,004	823
	" (summary)	..	..	..	5	6
	Total cases disposed of	2,662	3,051	3,365	3,566	3,407
Number of persons sentenced to	Death	2	..	6	2	3
	Transportation for life	11	3	1	2	..
	" for a term	2	1	1	..	2
	Penal servitude	..	..	..	..	..
	Fine under Rs. 10	1,052	1,319	1,422	1,116	940
	" 10 to 50 rupees	119	217	146	213	176
	" 50 to 100 "	11	23	9	19	20
	" 100 to 500 "	5	1	4	7	15
	" 500 to 1,000 "	1	2	..	1	..
	Over 1,000 rupees	..	..	..	..	..
	Imprisonment under 6 months	401	483	294	342	183
	" 6 months to 2 years	76	95	74	72	66
	" over 2 years	13	17	9	5	8
	Whipping	92	89	48	40	26
	Find sureties of the peace	39	24	1	72	4
	Recognisance to keep the peace	28	16	46	92	65
	Give sureties for good behaviour	83	64	161	187	40

NOTE.—These figures are taken from Statements Nos. III and IV of the Criminal Reports for 1878 to 1880, and Nos. IV and V of the Criminal Reports for 1881 and 1882.

Table No. XLI, showing POLICE INQUIRIES.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Nature of offence.	*Number of cases inquired into.*					*Number of persons arrested or summoned.*					*Number of persons convicted.*				
	1877	1878	1879	1880	1881	1877	1878	1879	1880	1881	1877	1878	1879	1880	1881
Rioting or unlawful assembly	4	5	3	3	4	41	70	25	38	56	31	22	24	39	2[illegible]
Murder and attempts to murder	8	5	5	6	5	13	11	6	10	8	9	6	2	5	[illegible]
Total serious offences against the person	58	48	57	40	71	77	81	83	77	103	41	46	46	33	6[illegible]
Abduction of married women	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Total serious offences against property	852	367	657	458	415	319	297	296	130	146	173	229	138	86	8[illegible]
Total minor offences against the person	27	19	29	19	22	58	33	54	43	48	47	21	29	29	3[illegible]
Cattle theft	20	44	47	34	22	29	64	58	41	23	15	48	42	35	1[illegible]
Total minor offences against property	768	817	626	294	285	631	650	961	349	384	413	489	512	263	20[illegible]
Total cognizable offences	1,211	1,263	1,380	816	808	1,180	1,142	1,431	641	699	707	817	807	448	4[illegible]
Rioting, unlawful assembly, affray	..	1	1	..	3	..	10	9	..	14	..	9	8	..	1[illegible]
Offences relating to marriage	5	10	3	5	9	4	20	4	12	28	3	10	4	2	[illegible]
Total non-cognizable offences	70	87	64	60	72	135	183	118	149	193	70	108	85	88	11
GRAND TOTAL of offences	1,281	1,350	1,444	876	875	1,265	1,325	1,549	790	893	777	925	892	526	5[illegible]

NOTE.—These figures are taken from Statement A of the Police Report.

Table No. XLII, showing CONVICTS in GAOL.

1	2	3	4	5	6	7	8	9	10	11	12	13	14
YEAR.	*No. in gaol at beginning of the year.*		*No. imprisoned during the year.*		*Religion of convicts.*			*Previous occupation of male convicts.*					
	Males.	Females.	Males.	Females.	Musalman.	Hindu.	Buddhist and Jain.	Official.	Professional.	Service.	Agricultural.	Commercial.	Industrial.
1877-78	29	3	379	28	183	213	..	1	..	5	190	..	..
1878-79	10	..	882	29	161	168	..	3	..	86	172	..	..
1879-80	17	1	439	34	1	6	..	..	4	..	2	1	..
1880-81	8	1	340	39	4	6	..	..	..	..	6	2	..
1881-82	11	1	422	52	2	6	..	..	..	..	5	..	..

	15	16	17	18	19	20	21	22	23	24	25	26
YEAR.	*Length of sentence of convicts.*							*Previously convicted.*			*Pecuniary results.*	
	Under 6 months.	6 months to 1 year.	1 year to 2 years.	2 years to 5 years.	5 years to 10 years.	Over 10 years and transportation.	Death.	Once.	Twice.	More than twice.	Cost of maintenance.	Profits of convict labour.
1877-78	292	86	55	2	4	..	..	27	6	6	3,340	133
1878-79	207	96	70	38	7	8	1	35	8	26	3,504	141
1879-80	6	2	..	1	..	..	..	..	..	1	3,081	157
1880-81	7	3	1	..	1	..	..	1	..	1	2,556	250
1881-82	9	4	1	..	..	..	..	..	..	..	2,046	152

NOTE.—These figures are taken from Tables Nos. XXVIII, XXIX, XXX, XXXI, and XXXVII of the Administration Report.

Table No. XLIII, showing the POPULATION of TOWNS.

1	2	3	4	5	6	7	8	9	10
Tahsil.	Town.	Total population.	Hindus.	Sikhs.	Jains.	Musalmans.	Other religions.	No. of occupied houses.	Persons per 100 occupied houses.
Hoshiarpur ..	Hoshiarpur ..	21,368	9,968	260	495	10,641	59	3,263	655
	Hariana ..	6,472	4,270	244	1	1,957	..	1,379	469
	Garhdiwala ..	3,438	2,037	337	40	1,024	..	621	554
Dasuya ..	Urmar ..	7,120	3,016	117	96	3,891	..	1,278	557
	Miani ..	6,499	1,253	25	22	5,189	..	1,038	626
	Dasuya ..	6,248	1,819	43	19	4,367	..	1,032	605
	Mukerian ..	4,116	2,039	178	86	1,768	5	830	496
	Tanda ..	3,175	969	30	131	2,045	..	783	405
Una ..	Anandpur ..	5,878	3,589	1,361	..	928	..	1,378	427
	Una ..	4,389	3,122	812	20	435	..	960	459
Garhshankar ..	Garhshankar ..	5,275	2,032	86	..	3,157	..	672	785

NOTE.—These figures are taken from Table No. XX of the Census Report of 1881.

Table No. XXVII, showing PRICE of LABOUR.

1	2	3	4	5	6	7	8	9	10	11	12	13
	Wages of Labour per day.				Carts per day.		Camels per day.		Donkeys per score per day.		Boats per day.	
	Skilled.		*Unskilled.*									
YEAR.	Highest	Lowest	Highest	Lowest	Highest	Lowest	Highest	Lowest	Highest	Lowest	Highest	Lowest
	Rs. A. P.		Rs. A. P.		Rs. A. P.		Rs. A. P.		Rs. A. P.		Rs. A. P.	
1868-69	0 6 0		0 3 0		2 0 0		0 7 0		1 4 0		2 8 0	
1873-74 ..	0 8 0	0 3 0	0 2 6	0 2 0	1 12 0		0 8 0		1 9 0		2 8 0	
1878-79 ..	0 6 0	0 3 0	0 3 0	0 1 6	1 8 0	0 12 0	0 8 0	0 4 0	4 0 0	3 12 0	2 8 0	0 13 0
1879-80 ..	0 6 0	0 3 0	0 3 0	0 1 6	1 8 0	0 12 0	0 8 0	0 4 0	4 0 0	3 12 0	2 8 0	0 13 0
1880-81 ..	0 6 0	0 3 0	0 3 0	0 1 6	1 8 0	0 12 0	0 8 0	0 4 0	4 0 0	3 12 0	2 8 0	0 13 0
1881-82 ..	0 6 0	0 3 0	0 3 0	0 1 6	1 8 0	0 12 0	0 8 0	0 4 0	4 0 0	3 12 0	2 8 0	0 13 0

Note.—These figures are taken from Table No. XLVIII of the Administration Report.

Table No. XXVIII, showing REVENUE COLLECTED.

1	2	3	4	5	6	7	8	9
					Excise.			
YEAR.	Fixed Land Revenue.	Fluctuating and Miscellaneous Land Revenue.	Tribute.	Local rates.	Spirits.	Drugs.	Stamps.	Total Collections
1868-69	12,57,673	8,267	..	..	7,183	14,241	1,48,070	14,35,434
1869-70	12,63,414	21,744	..	..	5,889	17,626	1,47,217	14,55,590
1870-71	12,74,583	9,135	..	..	6,711	13,981	1,38,691	14,43,101
1871-72	12,79,131	8,730	..	86,313	6,763	14,339	1,65,941	15,61,267
1872-73	12,79,556	8,113	..	85,938	7,043	13,299	1,69,127	15,63,976
1873-74	12,84,053	4,604	..	86,192	7,468	14,258	1,68,664	15,65,234
1874-75	12,84,262	7,852	..	86,111	8,008	17,375	1,78,719	15,81,827
1875-76	12,84,118	6,993	..	86,087	7,579	13,253	1,62,693	15,60,723
1876-77	12,79,271	5,962	..	85,716	7,617	16,481	1,62,623	15,57,670
1877-78	12,40,453	10,485	..	85,220	8,016	15,349	1,78,368	15,37,871
1878-79	12,37,189	7,033	..	1,11,297	6,269	15,395	1,78,537	15,55,720
1879-80	12,86,499	9,587	..	1,03,408	6,857	14,441	1,77,973	15,98,765
1880-81	12,50,191	9,750	..	1,02,780	7,342	18,708	1,99,896	15,83,662
1881-82	12,54,904	22,752	..	1,04,884	8,961	15,094	1,99,475	17,06,130

Note.—These figures are taken from Table No. XLIV of the Revenue Report. The following revenue is excluded:—"Canal, Forests, Customs and Salt, Assessed Taxes, Fees, Cesses."

Table No. XXIX, showing REVENUE DERIVED from LAND.

1	2	3	4	5	6	7	8	9	10	11	12	13
			Fluctuating Revenue.					Miscellaneous Revenue.				
								Grazing dues.				
YEAR.	Fixed land revenue (demand).	Fluctuating and miscellaneous land revenue (collections).	Revenue of alluvial lands.	Revenue of waste lands brought under assessment.	Water advantage revenue.	Fluctuating assessment of river lands.	Total fluctuating land revenue.	By enumeration of cattle.	By grazing leases.	Sale of wood from rakhs and forests.	Sajji.	Total miscellaneous land revenue.
District Figures.												
Total of 5 years—1868-69 to 1872-73 ..	63,74,749	56,039	17,650	1,773	..	..	48,788	..	..	..	..	7,251
Total of 5 years—1873-74 to 1877-78 ..	64,41,647	24,922	8,065	799	..	..	24,659	..	..	741	..	10,269
1878-79 ..	12,84,082	[illegible]468	768	155	..	..	3,788	..	..	..	..	2,736
1879-80 ..	12,84,222	[illegible],095	888	293	..	..	5,272	..	..	..	..	8,423
1880-81 ..	12,58,624	[illegible],268	987	262	..	..	5,708	..	..	..	..	1,560
1881-82 ..	12,58,873	[illegible]22,004	1,903	248	..	..	10,509	..	..	..	..	2,105
Tahsil Totals for 5 years—1877-78 to 1881-82.												
Tahsil Hoshiarpur ..	16,77,115	16,106	281	1,268	..	..	6,778	..	..	..	..	9,327
" Dasuya ..	18,18,048	19,282	2,354	..	..	..	9,912	..	..	..	..	9,370
" Una ..	17,60,744	18,149	1,666	..	..	..	15,462	..	..	..	..	2,687
" Garhshankar ..	17,15,119	15,125	2,128	..	..	..	9,549	..	..	..	..	5,579

Note.—These figures are taken from Tables Nos. I and III of the Revenue Report.

Table No. XXX, showing ASSIGNED LAND REVENUE.

1	2	3	4	5	6	7	8	9	10	11
	TOTAL AREA AND REVENUE ASSIGNED.								PERIOD OF ASSIGNMENT.	
TAHSIL.	*Whole Villages.*		*Fractional parts of Villages.*		*Plots.*		*Total.*		*In perpetuity.*	
	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.
Hoshiarpur ..	2,548	3,340	6,863	18,677	3,413	5,464	12,824	27,581	8,444	20,217
Dasuya ..	1,418	1,463	3,921	6,875	5,383	7,712	10,722	16,053	4,227	7,284
Una ..	4,539	21,735	5,717	5,899	2,615	4,015	12,871	31,649	7,993	25,150
Garhshankar ..	2,355	3,960	9,082	9,008	2,242	4,078	13,679	17,046	9,383	10,815
Total District ..	10,860	30,598	25,583	40,462	13,653	21,269	50,096	92,329	30,048	63,446

	12	13	14	15	16	17	18	19	20	21	22	23	24	25
	PERIOD OF ASSIGNMENT.—*Concluded.*								NUMBER OF ASSIGNEES.					
TAHSIL.	*For one life.*		*For more lives than one.*		*During maintenance of Establishment.*		*Pending orders of Government.*							
	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.	In perpetuity.	For one life.	For more lives than one.	During maintenance.	Pending orders.	TOTAL.
Hoshiarpur ..	2,433	5,747	..	..	1,947	1,617	..	..	253	1,063	..	94	..	1,410
Dasuya ..	3,790	4,010	1,668	2,013	1,037	1,866	..	..	123	559	305	604	..	1,591
Una ..	3,286	4,616	542	290	1,053	1,593	..	..	205	229	270	163	..	867
Garhshankar ..	3,354	4,550	..	..	948	1,681	..	..	225	1,193	..	135	..	1,553
Total District ..	12,863	19,823	2,210	2,303	4,980	6,757	..	..	806	3,044	575	996	..	5,421

NOTE.—These figures are taken from Table No. XII of the Revenue Report for 1881-82.

Table No. XXXI, showing BALANCES, REMISSIONS and TAKAVI.

YEAR.	*Balances of land revenue in rupees.* Fixed revenue.	*Balances of land revenue in rupees.* Fluctuating and miscellaneous revenue.	Reductions of fixed demand on account of bad seasons, deterioration, &c., in rupees.	Takavi advances in rupees.
1868-69	3,637	..	..	5,147
1869-70	3,144	..	..	8,840
1870-71	4,030	..	..	3,560
1871-72	4,116	..	..	605
1872-73	5,771	..	..	680
1873-74	2,928	..	189	1,612
1874-75	2,452	..	..	..
1875-76	5,638	..	..	662
1876-77	12,306	..	..	..
1877-78	46,222	..	7,501	100
1878-79	68,312	654	..	569
1879-80	41,151	3,451	..	130
1880-81	17,421	1,035	..	..
1881-82	18,453	3,842	..	100

NOTE.—These figures are taken from Tables Nos. I, II, III, and XVI of the Revenue Report.

Table No. XXIII, showing OCCUPATIONS of MALES.

1	2	3	4	5
Number.	Nature of occupations.	Males above 15 years of age. Towns.	Villages.	Total.
1	Total population ..	26,380	274,438	300,818
2	Occupation specified ..	25,934	273,509	299,443
3	Agricultural, whether simple or combined.	6,350	173,847	180,197
4	Civil Administration ..	1,344	3,616	4,960
5	Army ..	64	387	451
6	Religion ..	743	3,783	4,526
7	Barbers ..	511	3,262	3,773
8	Other professions ..	627	1,887	2,514
9	Money-lenders, general traders, pedlars, &c.	1,164	2,684	3,848
10	Dealers in grain and flour ..	2,491	6,473	8,964
11	Corn-grinders, parchers, &c.	149	950	1,099
12	Confectioners, green-grocers, &c.	662	592	1,254
13	Carriers and boatmen ..	428	1,731	2,159
14	Landowners ..	1,947	97,569	99,516
15	Tenants ..	3,117	57,878	60,995
16	Joint-cultivators ..	25	999	1,024
17	Agricultural labourers ..	379	7,332	7,711
18	Pastoral ..	142	1,659	1,801
19	Cooks and other servants ..	851	1,240	2,091
20	Water-carriers	566	4,728	5,294
21	Sweepers and scavengers ..	759	3,134	3,893
22	Workers in reed, cane, leaves, straw, &c.	667	2,068	2,735
23	Workers in leather ..	243	3,528	3,771
24	Boot-makers ..	221	8,736	8,957
25	Workers in wool and pashm	44	37	81
26	,, ,, silk ..	83	245	328
27	,, ,, cotton ..	2,320	22,405	24,725
28	,, ,, wood ..	632	6,359	6,991
29	Potters ..	245	1,848	2,093
30	Workers and dealers in gold and silver.	499	1,888	2,387
31	Workers in iron ..	187	2,765	2,952
32	General labourers ..	679	4,037	4,716
33	Beggars, faqirs, and the like	1,240	10,695	11,935

NOTE.—These figures are taken from Table No. XII A of the Census Report of 1881.

Table No. XXIV, showing MANUFACTURES.

1	2	3	4	5	6	7	8	9	10	11
	Silk.	Cotton.	Wool.	Other fabrics.	Paper	Wood.	Iron.	Brass and copper.	Buildings.	Dyeing and manufacturing of dyes.
Number of mills and large factories	..	..	..	..	..	..	..	..	..	..
Number of private looms or small works.	..	15,378	153	818	..	2,700	1,347	75	450	749
Number of workmen in large works. Male ..	..	..	..	..	..	..	..	..	..	..
Number of workmen in large works. Female ..	..	..	..	..	..	..	..	..	..	..
Number of workmen in small works or independent artisans.	..	32,268	395	1,142	..	4,235	2,101	126	624	1,595
Value of plant in large works ..	..	..	..	..	..	..	..	..	..	..
Estimated annual out-turn of all works in rupees.	..	23,42,925	96,405	82,108	..	6,22,765	2,32,338	63,958	1,21,265	2,38,124

	12	13	14	15	16	17	18	19
	Leather.	Pottery, common and glazed.	Oil-pressing and refining.	Pashmina and Shawls.	Carpets.	Gold, silver, and jewellery.	Other manufactures.	Total.
Number of mills and large factories	..	..	..	..	..	..	..	..
Number of private looms or small works.	4,280	1,235	1,379	..	2	901	1,790	31,547
Number of workmen in large works. Male ..	..	..	..	..	..	..	..	..
Number of workmen in large works. Female ..	..	..	..	..	..	..	..	..
Number of workmen in small works or independent artisans.	7,497	2,065	2,486	..	37	1,428	2,644	58,653
Value of plant in large works ..	..	..	..	..	..	..	..	..
Estimated annual out-turn of all works in rupees.	7,45,200	98,129	7,10,060	..	2,460	3,59,178	2,47,965	59,63,786

NOTE.—These figures are taken from the Report on Internal Trade and Manufactures for 1881-82.

Table No. XXVI, showing RETAIL PRICES.

NUMBER OF SEERS AND CHITANKS PER RUPEE.

1	2		3		4		5		6		7		8		9		10		11		12		13		14		15		16	
YEAR.	Wheat.		Barley.		Gram.		Indian corn.		Jawar.		Bajra.		Rice (fine).		Urd dal.		Potatoes.		Cotton (cleaned).		Sugar (refined).		Ghi (cow's).		Firewood.		Tobacco.		Salt (Lahori).	
	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.
1861-62 ..	14	7	20	8	14	15	..	..	20	8	20	8	11	10	18	10	..	..	2	9	3	8	2	11	111	16	9	5	10	12
1862-63 ..	32	10	39	3	32	13	..	..	36	3	28	1	11	14	20	5	..	..	2	4	3	8	2	11	111	15	9	5	9	5
1863-64 ..	32	10	37	5	53	8	..	..	39	3	20	5	14	7	26	1	..	..	3	4	3	4	1	12	111	15	6	8	10	4
1864-65 ..	25	5	41	12	34	12	..	..	24	11	20	8	7	7	16	4	..	..	3	4	3	12	1	14	111	15	9	5	8	6
1865-66 ..	14	3	26	2	20	8	..	..	25	12	15	10	7	9	18	14	..	..	1	14	3	12	1	12	111	15	11	3	8	6
1866-67 ..	23	5	31	7	27	6	..	..	28	15	20	15	7	7	13	1	..	..	2	4	3	10	1	7	111	15	9	5	8	6
1867-68 ..	22	15	31	11	26	2	..	..	24	6	20	8	12	2	17	4	..	..	3	4	3	4	1	6	111	15	9	5	8	6
1868-69 ..	13	3	14	7	11	12	..	..	13	12	10	6	7	7	9	15	..	..	2	9	2	13	1	6	111	15	9	5	8	6
1869-70 ..	9	9	12	4	8	14	..	..	12	11	11	10	6	3	8	14	..	..	1	14	2	15	1	5	111	15	5	9	8	6
1870-71 ..	17	4	25	10	16	5	..	..	29	6	23	13	6	8	14	7	..	..	1	14	2	13	1	6	111	15	9	5	7	7
1871-72 ..	24	..	30	..	24	..	28	..	24	..	20	..	10	..	15	..	16	..	2	12	2	5	1	11	120	..	8	..	9	4
1872-73 ..	23	..	36	..	22	8	23	..	38	..	24	..	8	..	16	..	16	..	2	8	2	10	1	10	120	..	8	..	9	8
1873-74 ..	24	..	32	..	26	..	30	..	32	..	24	..	10	..	20	..	14	..	2	12	3	8	1	12	120	..	12	..	9	8
1874-75 ..	28	..	40	..	28	..	27	..	32	..	20	..	9	..	20	..	16	..	3	..	3	..	2	..	100	..	12	..	9	8
1875-76 ..	21	..	32	..	27	..	24	..	30	..	20	..	120	..	16	..	16	..	2	8	3	..	1	14	90	..	10	..	9	8
1876-77 ..	25	..	40	..	28	..	33	..	39	..	25	6	9	..	19	..	16	..	3	..	3	4	1	13	90	..	10	..	9	12
1877-78 ..	15	..	20	..	18	..	20	..	16	..	16	..	7	..	10	..	16	..	2	4	3	4	1	15	100	..	14	..	9	8
1878-79 ..	14	..	19	..	16	..	17	..	18	..	14	..	8	..	11	..	12	..	3	4	2	4	1	9	110	..	12	..	9	9
1879-80 ..	14	..	16	..	19	..	19	..	20	..	18	..	7	..	14	..	13	..	2	12	2	8	1	8	100	..	12	..	9	8
1880-81 ..	17	8	24	..	22	..	24	..	22	..	19	..	6	..	18	..	12	..	2	8	2	4	1	8	100	..	8	..	11	4
1881-82 ..	28	..	26	..	24	..	28	..	28	..	24	..	5	..	16	..	10	..	2	12	2	12	1	10	108	..	8	..	11	8

NOTE.—The figures for the first ten years are taken from a statement published by Government (Punjab Government No. 209 S. of 19th August 1872), and represent the average prices for the 12 months of each year. The figures for the last ten years are taken from Table No. XLVI of the Administration Report, and represent prices as they stood on the 1st January of each [illegible]

Table No. X, showing CIVIL CONDITION.

1	2	3	4	5	6	7	8
DETAILS.		SINGLE.		MARRIED.		WIDOWED.	
		Males.	Females.	Males.	Females.	Males.	Females.
Actual figures for religions.	All religions ..	238,534	124,546	212,016	226,968	30,976	68,341
	Hindus ..	148,940	75,128	126,475	138,123	18,055	43,464
	Sikhs ..	14,342	6,880	16,731	15,670	2,781	3,380
	Jains ..	294	164	235	254	77	25
	Buddhists ..	...	...	...	...	...	...
	Musalmans ..	74,922	42,357	68,556	72,903	10,058	21,397
	Christians ..	36	17	18	18	4	5
Distribution of every 10,000 souls of each age.	All ages ..	4,954	2,966	4,403	5,406	643	1,628
	0—10 ..	9,821	9,338	174	652	4	10
	10—15 ..	8,211	4,470	1,749	5,432	40	98
	15—20 ..	5,916	782	3,961	8,965	123	252
	20—25 ..	3,773	106	5,959	9,416	268	478
	25—30 ..	2,278	31	7,256	9,154	466	815
	30—40 ..	1,367	21	7,857	8,249	775	1,729
	40—50 ..	1,038	18	7,635	6,256	1,327	3,726
	50—60 ..	1,002	21	6,930	4,078	2,068	5,901
	Over 60 ..	871	15	5,784	1,574	3,344	8,411

NOTE.—These figures are taken from Table No. VI of the Census Report.

Table No. XI, showing BIRTHS and DEATHS.

1	2	3	4	5	6	7	8	9	10
YEARS.	TOTAL BIRTHS REGISTERED.			TOTAL DEATHS REGISTERED.			TOTAL DEATHS FROM		
	Males.	Females.	Persons.	Males.	Females.	Persons.	Cholera.	Small-pox.	Fever.
1877 ..	..	..	..	11,884	9,810	20,694	..	11	13,027
1878 ..	..	..	..	18,829	17,200	36,029	..	382	25,375
1879 ..	..	..	..	17,938	14,674	32,612	82	2,028	22,091
1880 ..	14,270	12,571	26,841	14,243	12,265	26,508	1	368	18,116
1881 ..	21,161	19,054	40,215	15,112	13,714	28,826	331	40	18,023

NOTE.—These figures are taken from Tables Nos. I, II, VII, VIII and IX of the Sanitary Report.

Table No. XI A, showing MONTHLY DEATHS from ALL CAUSES.

1	2	3	4	5	6	7
MONTH.	1877.	1878.	1879.	1880.	1881.	Total.
January ..	1,879	1,673	3,035	2,458	1,956	11,001
February ..	1,642	1,546	2,817	1,873	1,990	9,868
March ..	1,660	1,588	1,949	1,677	1,946	8,820
April ..	1,402	1,444	1,998	1,502	1,472	7,818
May ..	1,851	2,776	2,872	1,609	1,568	10,676
June ..	2,022	2,060	2,249	1,904	1,571	9,806
July ..	1,506	1,681	1,874	1,227	1,289	7,577
August ..	1,643	2,147	2,197	1,896	1,660	9,543
September ..	1,448	3,403	3,252	3,756	3,865	15,724
October ..	1,789	8,537	4,400	3,221	5,275	23,222
November ..	2,256	5,921	3,277	2,808	3,655	17,917
December ..	1,596	5,253	3,192	2,577	2,579	15,197
Total ..	20,694	36,029	32,612	26,508	28,826	144,669

NOTE.—These figures are taken from Table No. III of the Sanitary Report.

Table No. XI B, showing MONTHLY DEATHS from FEVER.

1	2	3	4	5	6	7
MONTH.	1877.	1878.	1879.	1880.	1881.	Total.
January ..	1,277	980	2,211	1,634	1,127	7,229
February ..	1,024	863	1,558	1,201	1,128	5,774
March ..	985	845	1,254	1,041	1,039	5,164
April ..	858	767	1,134	986	835	4,575
May ..	1,081	1,467	1,645	1,046	977	6,216
June ..	1,304	1,202	1,284	1,354	984	6,128
July ..	971	999	1,109	800	751	4,630
August ..	1,095	1,232	1,513	1,278	956	6,074
September ..	876	2,411	2,511	2,742	2,573	11,113
October ..	1,147	7,255	3,554	2,349	4,038	18,343
November ..	1,441	4,990	2,610	2,003	2,765	13,809
December ..	973	2,564	2,308	1,682	1,750	9,277
TOTAL ..	13,027	25,575	22,691	18,116	18,923	98,332

NOTE.—These figures are taken from Table No. IX of the Sanitary Report.

Table No. XII, showing INFIRMITIES.

1		2	3	4	5	6	7	8	9
		INSANE.		BLIND.		DEAF AND DUMB.		LEPERS.	
		Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
All religions	Total ..	214	111	2,374	2,452	886	520	445	96
	Villages ..	194	101	2,134	2,248	773	472	415	81
Hindus ..		149	71	1,436	1,549	606	371	284	67
Sikhs ..		7	4	173	135	31	15	21	4
Musalmans ..		58	36	762	764	194	130	139	25

NOTE.—These figures are taken from Tables Nos. XIV to XVII of the Census of 1881.

Table No. XIII, showing EDUCATION.

1		2	3	4	5
		MALES.		FEMALES.	
		Under instruction.	Can read and write.	Under instruction.	Can read and write.
All religions	Total ..	8,112	25,009	65	166
	Villages ..	5,983	19,477	39	89
Hindus ..		5,092	18,400	13	61
Sikhs ..		504	2,827	7	39
Jains ..		32	189	1	3
Buddhists ..		..	..	..	..
Musalmans ..		2,379	3,573	42	43
Christians ..		15	18	2	20
Tahsil Hoshiarpur ..		3,002	7,590	42	85
,, Dasuya ..		1,974	5,141	6	24
,, Una ..		1,765	7,202	11	38
,, Garhshankar ..		1,371	5,076	6	19

NOTE.—These figures are taken from Table No. XIII of the Census of 1881.

Table No. XIV, showing detail of SURVEYED and ASSESSED AREA.

1	2	3	4	5	6	7	8	9	10	11	12
	CULTIVATED.				UNCULTIVATED.						
	Irrigated.										
	By Government works.	By private individuals.	Unirrigated.	Total cultivated.	Grazing lands.	Culturable.	Unculturable.	Total uncultivated.	Total area assessed.	Gross assessment.	Unappropriated culturable waste, the property of Government.
1868-69 ..	..	17,836	733,871	751,707	..	64,583	518,955	583,538	1,335,245	1,370,680	..
1873-74 ..	..	18,746	749,318	768,064	1,820	82,721	482,918	567,459	1,335,523	1,374,129	..
1878-79 ..	..	20,548	762,435	782,983	2,125	91,174	518,779	612,078	1,395,061	1,359,602	..
Tahsil details for 1878-79—											
Tahsil Hoshiarpur	..	8,258	165,739	173,997	..	10,093	121,068	131,761	305,758	365,560	..
,, Dasuya ..	..	5,873	209,943	215,816	..	45,402	56,266	101,668	317,484	381,636	..
,, Una ..	..	1,997	184,611	186,608	..	25,039	240,500	265,539	452,147	249,720	..
,, Garhshankar	..	4,420	202,142	206,562	2,125	10,640	100,345	113,110	319,672	362,689	..

NOTE.—These figures are taken from Table No. VIII of the Administration Report, except the last column, which is taken from Table No. I of the same Report.

Table No. XLIV, showing BIRTHS and DEATHS for TOWNS.

1	2	3	4	5	6	7	8	9	10	11	12	13
TOWN.	Sex.	Total population by the Census of	Total births registered during the year.					Total deaths registered during the year.				
		1875.	1877.	1878.	1879.	1880.	1881.	1877.	1878.	1879.	1880.	1881.
Hoshiarpur ..	Males ..	7,055	236	282	179	257	285	190	396	206	217	291
	Females	6,083	201	268	190	262	270	183	368	274	208	302
Hoshiarpur Suburb	Males ..	4,452	153	182	118	170	190	100	225	170	125	154
	Females	3,736	139	184	100	144	170	108	288	157	116	194
Urmar-cum-Tanda	Males ..	7,447	190	283	111	196	252	232	302	303	224	268
	Females	8,524	171	195	119	152	256	215	295	272	200	271

NOTE.—These figures are taken from Table No. LVII, of the Administration Report.

Table No. XLV, showing MUNICIPAL INCOME.

1	2	3	4	5	6	7	8	9	10
NAME OF MUNICIPALITY.	Hoshiarpur.	Urmar-Tanda.	Mukerian-Tikkowal.	Dasuya-Kaithan.	Anandpur.	Hariana.	Una.	Miani.	Garhdiwala.
Class of Municipality ..	II.	III.	III.	III.	III.	III.	III.	III.	III.
1870-71	13,335	2,986	1,320	1,528	1,072	..	1,305	..	1,462
1871-72	16,513	3,334	1,490	..	1,368	..	1,166	..	1,695
1872-73	17,549	3,590	1,528	1,735	1,228	2,166	1,070	..	1,562
1873-74	15,438	4,081	1,848	2,071	1,561	2,143	1,068	..	1,616
1874-75	23,937	4,730	2,005	2,109	1,696	2,168	1,246	1,437	2,203
1875-76	24,557	4,836	2,082	2,070	1,712	2,526	1,068	1,349	2,125
1876-77	28,555	4,134	1,642	1,875	1,549	3,621	1,118	1,145	2,708
1877-78	28,396	4,259	1,615	2,075	1,771	2,613	1,046	1,622	2,073
1878-79	29,629	4,217	2,220	2,142	2,074	2,555	1,514	1,428	1,869
1879-80	34,605	3,524	1,980	2,030	2,032	2,738	1,616	1,219	1,965
1880-81	38,327	3,866	2,137	2,237	2,360	2,683	1,948	1,281	1,603
1881-82	28,692	4,632	2,588	2,413	2,190	3,062	1,851	1,685	2,198

XLVI, showing DISTANCES.

a Tahsils.
b Police Stations.
c Ferries.

	Hoshiarpur	Mahilpur	Garhshankar	Majari	Balachor	Kathgarh	Rupar Ferry	Nurpur	Awankot	Anandpur	Nangal Ferry	Unah	Santokgarh	Bhalan	Harianah	Garhdiwala	Tanda	Dasuya	Mukerian	Naushera	Mirthal	Hajipur	Talwara	Ramgarh	Daulatpur	Mubarakpur	Bharwain	Gagret	Mangowal	Amb
Hoshiarpur, a, b																														
Mahilpur, b	14																													
Garhshankar, a, b	25	12																												
Majari	34	20	8																											
Balachor, b	40	26	14	6																										
Kathgarh	45	32	20	12	6																									
Rupar ferry, c	54	40	28	20	14	10																								
Nurpur, b	50	38	24	16	16	18	19																							
Awankot	58	44	31	24	24	23	9	7																						
Anandpur, b	45	36	24	22	22	24	22	6	14																					
Nangal Ferry, c	35	22	10	21	28	30	40	17	25	12																				
Unah, a, b	25	19	24	29	36	39	48	25	33	21	9																			
Santokgarh	31	18	16	20	27	29	39	16	24	14	3	9																		
Bhalan	38	25	17	14	18	23	33	10	18	8	7	15	6																	
Harianah, b	9	23	34	42	48	54	63	59	68	54	44	34	48	50																
Garhdiwala, b	18	32	43	51	57	63	72	68	77	63	53	43	52	59	9															
Tanda, b	20	34	45	53	59	65	74	70	79	65	55	45	54	61	12	9														
Dasuya, a, b	25	39	50	58	64	70	79	75	84	70	60	50	59	66	16	8	10													
Mukerian, b	35	49	60	68	74	80	89	85	94	80	70	60	69	76	26	18	20	10												
Naushera, c	40	53	64	72	78	84	93	89	98	84	74	64	73	80	40	22	24	14	4											
Mirthal	43	57	68	76	82	88	97	93	94	88	78	68	77	84	44	26	28	18	8	7										
Hajipur, b	38	52	63	72	78	83	92	68	84	72	60	51	60	66	29	21	23	13	8	19	10									
Talwara	38	45	63	71	75	77	89	67	75	65	51	42	51	57	30	29	32	22	17	21	19	9								
Ramgarh	30	44	55	63	67	69	81	59	67	55	48	34	43	49	22	18	27	20	25	29	27	17	8							
Daulatpur	25	30	50	58	62	64	76	54	58	50	38	29	38	44	17	16	25	29	30	34	32	22	13	5						
Mubarakpur, b	20	34	38	50	54	56	68	46	50	42	30	21	30	36	22	24	33	33	38	42	40	30	21	13	8					
Bharwain	28	42	41	58	62	64	76	55	58	59	38	29	38	44	30	25	34	34	39	43	41	31	22	14	9	8				
Gagret	10	30	31	47	51	53	65	43	55	47	27	18	27	33	18	23	30	36	40	44	42	22	23	15	10	4	12			
Mangowal	9	33	34	43	49	54	63	60	62	56	34	25	34	40	19	21	24	29	38	48	47	39	30	22	17	11	19	7		
Amb	30	30	21	47	51	59	65	43	56	47	27	18	[illegible]	33	22	27	24	36	41	45	48	[illegible]	24	16	11	8	11	4	11	

Table No. XXXII, showing SALES and MORTGAGES of LAND.

1	2	3	4	5	6	7	8	9	10
YEAR.	SALES OF LAND.						MORTGAGES OF LAND.		
	Agriculturists.			*Non-Agriculturists.*			*Agriculturists.*		
	No. of cases.	Area of land in acres.	Purchase money.	No. of cases.	Area of land in acres.	Purchase money.	No. of cases.	Area of land in acres.	Mortgage money.
DISTRICT FIGURES.									
Total of 6 years—1868-69 to 1873-74 ..	1,044	7,386	3,23,830	..	..	..	2,138	16,659	5,54,421
Total of 4 years—1874-75 to 1877-78 ..	575	3,361	2,22,418	621	3,574	1,74,020	4,222	14,371	10,96,501
1878-79 ..	241	1,014	48,525	184	784	42,858	1,361	3,204	1,29,341
1879-80 ..	199	792	48,081	257	1,195	66,257	1,158	2,467	85,637
1880-81 ..	143	554	28,308	119	786	30,068	1,345	3,984	1,86,603
1881-82 ..	124	350	39,379	74	538	25,516	683	1,148	26,115
TAHSIL TOTALS FOR 5 YEARS—1877-78 TO 1881-82.									
Tahsil Hoshiarpur ..	377	1,451	1,00,209	324	799	79,011	1,503	3,139	1,61,682
„ Dasuya ..	198	798	88,413	243	1,697	64,750	2,382	4,250	1,36,141
„ Una ..	209	1,125	39,508	112	1,160	29,118	1,288	5,044	1,40,618
„ Garhshankar ..	107	689	54,254	107	551	44,107	426	1,379	68,170

	11	12	13	14	15	16	17	18	19
YEAR.	MORTGAGES OF LAND.—*Concluded.*			REDEMPTIONS OF MORTGAGED LAND.					
	Non-Agriculturists.			*Agriculturists.*			*Non-Agriculturists.*		
	No. of cases.	Area of land in acres.	Mortgage money.	No. of cases.	Area of land in acres.	Mortgage money.	No. of cases.	Area of land in acres.	Mortgage money.
DISTRICT FIGURES. Total of 6 years—1868-69 to 1873-74 ..	..	..	..	..	..	..	..	..	..
Total of 4 years—1874-75 to 1877-78 ..	5,007	22,871	8,57,416	463	1,401	56,690	207	1,790	57,438
1878-79 ..	1,474	7,293	2,25,670	61	141	6,347	63	717	16,364
1879-80 ..	1,241	5,870	1,39,386	57	256	9,767	72	367	12,076
1880-81 ..	1,049	5,281	1,65,202	162	534	22,910	25	85	3,973
1881-82 ..	507	1,552	70,810	72	701	47,097	99	309	14,255
TAHSIL TOTALS FOR 5 YEARS—1877-78 TO 1881-82.									
Tahsil Hoshiarpur ..	1,298	8,465	2,05,222	240	1,115	74,789	128	721	38,487
„ Dasuya ..	1,093	7,268	1,93,968	110	225	9,090	64	122	8,326
„ Una ..	1,934	12,896	2,91,350	63	466	12,211	122	984	18,181
„ Garhshankar ..	549	2,166	1,15,305	11	55	4,924	27	121	3,816

NOTE.—These figures are taken from Tables Nos. XXXV and XXXV B of the Revenue Report. No details for transfers by agriculturists and others, and no figures for redemption are available before 1874-75. The figures for earlier years include *all* sales and mortgages.

Table No. XXXIII, showing SALE of STAMPS and REGISTRATION of DEEDS.

1	2	3	4	5	6	7	8	9	10	11	12	13
YEAR.	INCOME FROM SALE OF STAMPS.				OPERATIONS OF THE REGISTRATION DEPARTMENT.							
	Receipts in rupees.		*Net income in rupees.*		*No. of deeds registered.*				*Value of property affected, in rupees.*			
	Judicial.	Non-judicial.	Judicial.	Non-judicial.	Touching immovable property.	Touching movable property.	Money obligations.	Total of all kinds.	Immovable property.	Movable property.	Money obligations.	Total value of all kinds.
1877-78 ..	1,24,019	51,050	1,22,144	40,704	5,009	489	299	5,897	10,71,340	52,238	1,11,060	12,34,638
1878-79 ..	1,38,031	50,526	1,14,672	48,295	5,135	375	179	5,089	10,32,504	42,237	58,270	11,33,011
1879-80 ..	1,26,044	52,929	1,10,154	50,618	5,030	119	270	5,851	11,20,819	10,016	93,781	12,34,397
1880-81 ..	1,43,069	64,227	1,29,249	53,732	4,559	97	168	5,072	10,78,007	16,784	50,879	11,50,853
1881-82 ..	1,40,907	58,568	1,26,709	56,108	4,249	66	190	4,749	11,48,044	11,800	34,036	11,94,104

NOTE.—These figures are taken from Appendix A of the Stamp and Tables Nos. II and III of the Registration Report.

Table No. XXXIIIA, showing REGISTRATIONS.

1	2	3	4	5	6	7
	Number of Deeds registered.					
	1880-81.			1881-82.		
	Compulsory.	Optional.	Total.	Compulsory.	Optional.	Total.
Registrar Hoshiarpur	4	..	4	11	..	11
Sub-Registrar Hoshiarpur	672	445	1,117	693	437	1,130
" Hariana	533	475	1,008	522	330	852
" Dasuya	140	68	208	148	58	207
" Mukerian	151	100	251	166	95	261
" Tanda	407	232	639	381	157	538
" Hajipur	49	64	113	39	43	82
" Garhshankar	477	272	749	495	221	716
" Kathgarh	138	150	288	161	131	292
" Una	207	93	300	180	68	248
" Amb	34	18	52	38	19	57
" Anandpur	177	166	343	166	195	361
Total of district ..	2,989	2,093	5,072	3,000	1,749	4,749

NOTE.—These figures are taken from Table No. I of the Registration Report.

Table No. XXXIV, showing LICENSE TAX COLLECTIONS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
YEAR.	NUMBER OF LICENSES GRANTED IN EACH CLASS AND GRADE.											Total number of licenses.	Total amount of fees.	Number of villages in which licenses granted.
	Class I.				*Class II.*				*Class III.*					
	1 Rs. 500	2 Rs. 200	3 Rs. 150	4 Rs. 100	1 Rs. 75	2 Rs. 50	3 Rs. 25	4 Rs. 10	1 Rs. 5	2 Rs. 2	3 Re. 1			
1878-79 ..	..	1	3	7	9	37	166	699	1,040	1,765	7,031	10,767	30,809	314
1879-80 ..	..	1	3	7	11	30	164	661	1,023	1,770	6,663	10,333	29,702	223
1880-81 ..	..	5	1	8	4	31	185	665	..	..	..	899	15,075	219
1881-82 ..	..	2	2	10	3	28	162	658	..	..	..	865	13,965	228
Tahsil details for 1881-82—														
Tahsil Hoshiarpur ..	..	2	1	7	..	11	64	252	..	..	..	337	5,920	65
" Dasuya ..	..	..	..	..	..	6	64	210	..	..	..	280	4,000	69
" Garhshankar	..	..	1	3	3	11	29	130	..	..	..	177	3,260	74
" Una ..	..	..	..	..	..	..	5	66	..	..	..	71	[illegible]	22

Table No. XXXV, showing EXCISE STATISTICS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
YEAR.	FERMENTED LIQUORS.					INTOXICATING DRUGS.						EXCISE REVENUE FROM		
	Number of central distilleries.	*No. of retail shops.*		*Consumption in gallons.*		*No. of retail licenses.*		*Consumption in maunds.*				Fermented liquors.	Drugs.	Total.
		Country spirits.	European liquors.	Rum.	Country spirits.	Opium.	Other drugs.	Opium.	Charas.	Bhang.	Other drugs.			
1877-78 ..	3	25	5	42	1,904	32	32	338	14½	36¼	..	8,016	15,349	23,365
1878-79 ..	3	25	5	23	1,393	48	48	43	16½	53	..	6,269	15,375	21,644
1879-80 ..	3	24	6	154	1,226	48	48	42	58	7	..	6,857	14,247	21,104
1880-81 ..	3	23	6	54	1,478	32	32	44	40	6	..	7,842	13,703	[illegible]
1881-82 ..	3	23	5	50	1,472	55	55	38½	16½	53½	..	8,961	15,934	[illegible]
TOTAL ..	15	120	27	323	7,558	215	215	1,005½	145¼	156	..	37,445	[illegible]	[illegible]
Average ..	3	24	5	65	1,512	43	43	201	29	31	..	7,489	[illegible]	[illegible]

NOTE.—These figures are taken from Tables Nos. I, II, VIII, IX, X, of the Excise Report.

Table No. XXXVI, showing DISTRICT FUNDS.

1	2	3	4	5	6	7	8	9	10	11
	Annual income in rupees.			*Annual expenditure in rupees.*						
YEAR.	Provincial rates.	Miscellaneous.	Total income.	Establishment.	District post, and arboriculture.	Education.	Medical.	Miscellaneous.	Public Works.	Total expenditure.
1874-75 ..	..	..	99,945	2,820	1,956	19,051	3,067	366	70,167	97,427
1875-76 ..	..	..	1,15,655	3,049	..	20,770	2,443	1,120	71,561	98,943
1876-77 ..	..	..	1,19,317	3,181	..	22,942	5,096	3,744	62,585	97,548
1877-78 ..	..	..	1,06,108	3,674	5,882	22,062	5,351	2,317	62,219	1,02,405
1878-79 ..	..	..	1,11,143	2,786	6,590	22,824	2,652	2,343	59,531	96,726
1879-80 ..	1,13,208	4,097	1,17,305	2,450	6,416	20,459	5,508	2,866	46,214	83,913
1880-81 ..	1,11,649	5,730	1,17,379	2,567	6,450	19,700	4,564	3,369	39,165	75,815
1881-82 ..	1,14,205	6,450	1,20,655	2,624	7,033	19,161	4,709	9,793	37,177	80,497

NOTE.—These figures are taken from Appendices A and B to the Annual Review of District Fund operations.

Table No. XXXVII, showing GOVERNMENT and AIDED SCHOOLS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
	HIGH SCHOOLS.						MIDDLE SCHOOLS.						PRIMARY SCHOOLS.							
	ENGLISH.				VERNACULAR.		ENGLISH.				VERNACULAR		ENGLISH.				VERNACULAR.			
YEAR.	*Government.*		*Aided.*		*Government.*		*Government.*		*Aided.*		*Government.*		*Government.*		*Aided.*		*Government.*		*Aided.*	
	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.
								FIGURES FOR BOYS.												
1877-78 ..	1	80	..	..	..	..	1	145	1	109	8	1,093	..	..	..	..	80	3,413	5	267
1878-79 ..	1	46	..	..	..	..	1	162	1	72	8	852	..	..	..	..	78	3,096	5	250
1879-80 ..	1	81	..	..	..	..	1	103	..	..	8	283	5	408	..	..	82	3,823	..	..
1880-81 ..	1	42	..	..	..	..	1	93	..	..	8	309	5	415	..	..	78	3,8[illegible]1	..	..
1881-82 ..	1	38	..	..	..	..	1	112	..	..	8	362	5	453	..	..	80	4,027	..	..
								FIGURES FOR GIRLS.												
1877-78 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	53
1878-79 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	52
1879-80 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	63
1880-81 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	61
1881-82 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	63

N. B.—Since 1879-80, in the case of both Government and Aided Schools, those scholars only who have completed the Middle School course are shown in the returns as attending High Schools, and those only who have completed the Primary School course are shown as attending Middle Schools. Previous to that year, boys attending the Upper Primary Department were included in the returns of Middle Schools in the case of Institutions under the immediate control of the Education Department, whilst in Institutions under District Officers, boys attending both the Upper and Lower Primary Departments were included in Middle Schools. In the case of Aided Institutions, a High School included the Middle and Primary Departments attached to it; and a Middle School, the Primary Department. Before 1879-80, Branches of Government Schools, if supported on the grant-in-aid system, were classed as Aided Schools; in the returns for 1879-80 and subsequent years they have been shown as Government Schools. Branches of English Schools, whether Government or Aided, that were formerly included amongst Vernacular Schools, are now returned as English Schools. Hence the returns before 1879-80 do not afford the means of making a satisfactory comparison with the statistics of subsequent years.

Indigenous Schools and Jail Schools are not included in these returns.

Table No. XXXVIII, showing the working of DISPENSARIES.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Name of Dispensary.	Class of Dispensary.	NUMBER OF PATIENTS TREATED.														
		Men.					Women.					Children.				
		1877.	1878.	1879.	1880.	1881.	1877.	1878.	1879.	1880.	1881.	1877.	1878.	1879.	1880.	1881.
Hoshiarpur ..	1st	4,478	5,635	6,180	7,970	8,185	1,274	1,903	1,834	1,910	2,771	660	997	1,139	1,469	2,479
Dasuya ..	2nd	5,326	4,873	4,991	5,072	6,065	3,072	2,726	2,420	3,101	3,489	739	602	781	344	667
Garhshankar ..	2nd	3,468	4,194	3,672	4,213	3,832	920	1,457	713	865	848	558	831	891	537	644
Anandpur ..	2nd	5,727	4,845	4,761	6,285	5,445	1,899	1,464	1,253	1,613	1,668	655	934	777	902	1,383
Una ..	2nd	3,668	3,366	3,108	4,167	5,743	978	842	622	780	1,150	978	794	406	631	853
Tanda ..	2nd	896	3,179	4,035	4,122	4,000	296	1,076	1,149	1,236	1,269	188	716	522	682	877
Total ..	..	23,558	26,092	26,747	32,729	33,270	7,865	9,468	7,997	9,405	11,150	3,779	4,874	4,016	4,566	6,949

		18	19	20	21	22	23	24	25	26	27	28	29	30	31	32
Name of Dispensary.	Class of Dispensary.	Total Patients.					In-door Patients.					Expenditure in Rupees.				
		1877.	1878.	1879.	1880.	1881.	1877.	1878.	1879.	1880.	1881.	1877.	1878.	1879.	1880.	1881.
Hoshiarpur ..	1st	6,412	8,535	9,153	11,349	13,435	344	442	456	478	423	2,500	2,272	3,078	4,160	3,471
Dasuya ..	2nd	9,137	8,201	8,198	9,417	10,191	71	59	57	58	57	1,231	1,302	1,215	1,536	1,001
Garhshankar ..	2nd	4,946	6,482	4,776	5,615	5,324	66	106	131	155	132	1,363	1,341	1,151	1,597	1,124
Anandpur ..	2nd	7,713	7,243	6,791	8,701	8,491	160	..	143	236	238	997	912	1,171	1,304	1,166
Una ..	2nd	5,614	5,002	4,136	5,578	7,767	120	91	84	117	105	942	1,468	1,356	1,301	1,536
Tanda ..	2nd	1,350	4,971	5,706	6,040	6,146	..	64	96	84	72	443	840	1,073	892	807
Total ..	..	35,202	40,434	38,760	46,700	51,354	761	762	967	1,128	1,027	7,476	8,135	9,044	10,579	9,455

NOTE.—These figures are taken from Tables Nos. II, IV, and V of the Dispensary Report.

Table No. XXXIX, showing CIVIL and REVENUE LITIGATION.

1	2	3	4	5	6	7	8	9
YEAR.	Number of Civil Suits concerning				Value in rupees of Suits concerning *			Number of Revenue cases.
	Money or movable property.	Rent and tenancy rights.	Land and revenue, and other matters.	Total.	* Land.	* Other matters.	* Total.	
1878 ..	15,599	556	1,735	17,890	1,89,552	6,28,558	8,18,010	10,220
1879 ..	15,100	801	2,318	18,219	1,62,749	6,87,943	8,50,692	18,432
1880 ..	16,823	625	2,560	20,008	1,77,773	8,82,666	10,60,439	10,727
1881 ..	15,532	887	2,688	19,107	1,74,124	7,34,815	9,08,937	9,352
1882 ..	14,448	1,806	3,129	19,383	2,01,949	7,69,887	9,71,836	6,802

NOTE.—These figures are taken from Tables Nos. VI and VII of the Civil Reports for 1878 to 1880, and Nos. II and III of the Reports on Civil Justice for 1881 and 1882.

* Suits heard in Settlement courts are excluded from these columns, no details of the value of the property being available.